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## Music

*Editor, G. EDWARD STUBBS, Mus. Doc.,  
Organist St. Agnes' Chapel, Trinity  
Parish, New York.*

*[Address all Communications to St. Agnes'  
Chapel, 121 West 91st St., New York.]*

THE DEATH of Dudley Buck removes a familiar figure from the world of music. The composer was born at Hartford, Conn., in 1839, and on March 10th last he celebrated his seventieth birthday at Dresden, where he and his wife were making a sojourn. He died at the home of his son, Dudley Buck, Jr., at West Orange, N. J., on October 5th. His father was a shipping merchant, and it was his wish that his son should become interested in the merchant marine. The story goes that one day the boy Dudley borrowed from one of his father's clerks a work on harmony. Soon afterward a schoolmate lent him a flute. It is said that the boy's thoughtfulness for others was keen enough to lead him to practise the flute amid the top branches of a cherry tree that grew in his father's garden, so that his first mistakes and false notes would not annoy the members of his family. On his twelfth birthday he got a flute of his own, as a present, and later a melodeon was given to him, upon which he practised the Masses of Mozart and Haydn, and the choruses of Handel. When he was sixteen years old a piano was given to him, and that drove all thought of the shipping business out of his head. He commenced to take music lessons in Hartford from a teacher named Babcock, and made very satisfactory progress. About the same time he entered Trinity College, Hartford, and presently he became organist of St. John's, Hartford. As music was evidently to be his future occupation, his parents took him out of Trinity College in his junior year, and sent him to the Conservatory of Leipsic. There he met, as fellow students, many men who became famous musicians. Among them was Arthur Sullivan. Mr. Buck's early teachers were: Moritz Hauptman in harmony, Ernest F. Richter in organ and composition, and Julius Reitz (friend of Mendelssohn), in orchestration. In 1862 Mr. Buck returned to America and went to Chicago where he found work as organist, composer, and teacher. After the great fire of Chicago he went to Boston as organist of St. Paul's Church. He afterward became organist of the famous Boston Music Hall, where at that time there was one of the most celebrated organs in the world. His next move was to New York, to which city he was invited by Theodore Thomas, who gave him a position as assistant conductor of his orchestra. About 1878 Mr. Buck became organist of Holy Trinity Church, Brooklyn, which position he held for a great many years.

In estimating the position Dudley Buck once held in the field of Church music, it is well to remember the peculiar conditions that existed in this country during the period 1860-1880. Quartet choirs abounded. The leading musicians were opposed to Anglican tradition. None of them would have anything to do with the "boy choir" movement (as it was called), and none of them took much interest in the Cathedral school of composition.

Naturally enough, Mr. Buck, with his German training and his shrewd ideas of business success, composed music "for the market." That is, he wrote *popular* settings to the Canticles and other portions of the service which he intended for quartet choirs. Much of this music was clever, melodious, and musicianly. But it was anything but ecclesiastical, and was not destined to meet with much favor from the organists and choirmasters who were gradually waking up to the fact that the Episcopal Church had a

*(Continued on page 26.)*

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# The Living Church

VOL. XLII.

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NO. 1

## The Living Church

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### UNTIL SEVENTY TIMES SEVEN.

FOR THE TWENTY-SECOND SUNDAY AFTER TRINITY.

**A**MONG the commandments laid down by our Blessed Lord for each Christian to govern himself by, there is none more difficult and none so frequently disobeyed as that of the forgiveness of injuries.

The parable as portrayed in the Gospel is no exaggerated picture of the spiritual attitude of many persons to each other. And it is not merely the wicked or the worldly who do not forgive every one his trespass against them. Many who seek God's forgiveness for themselves, and are filled with contrition for their sins, crying, "Have patience with me and I will pay Thee all," yet harbor deep down in their secret hearts some unforgiving thought or revengeful feeling towards another. Perhaps it is unknown to themselves. Alas that it should be so in the history of Christianity! Bishop against Bishop, priest against priest, religious order against religious order, Christian against Christian, brother against brother! What a travesty of religion such a state must be. Of the early Christians it was said, "See how they love one another." A devout writer says: "The life that you live with God must be preserved, cost what it may. It will cost you many sorrowful confessions; it will cost you some hard penances. Sometimes it is very hard to obey. It is so very hard when angry to kneel down and say: 'Now from this spot I will not rise until every spark of anger is gone.'"

It is useless to multiply communions and retreats if any dark spot of hatred is wilfully retained in the heart, with a full consciousness of it. Christ says, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

St. Peter, in the full flush of his early discipleship, felt ready to forgive to quite an extent those who had wronged him, and he asked, "How oft shall my brother sin against me, and I forgive him? Till seven times?" That seemed a great deal to an impulsive man like St. Peter. But what is the answer? "I say not unto thee until seven times, but until seventy times seven." That means always and forever. The mystical number seven plus the sacred number three, multiplied by the same holy number seven.

The saints were so full of the love of Christ that they followed His example on the Cross. "Father, forgive them, for they know not what they do." St. Stephen said: "Lord, lay not this sin to their charge." It can do us no good to hate our enemies. To love and pray for them will alone help us. Then the mutual animosities and misunderstandings may melt away like the morning dew before the life-giving sun.

There is another phase of the subject. Do we take heed not to offend others, and so lead them to commit the sin of refusing to forgive us? May it not be worse to make another to be guilty of a sin than to commit the transgression ourselves? The practical thought is that every day we may find much to forgive in others and they in us, and hence nothing but the rule of love can make our lives and homes beautiful. There may be an outward forgiveness, and that is the first step in the right direction, while yet in the heart there may lurk a spark of anger which is ready at any time to burst into a flame of hatred. St. John reiterates in his Epistles the message of love: "We know that we have passed from death unto life because we love the brethren."

All people may not be congenial to us, from lack of sympathy and difference of education, but if each one sees in the other one for whom Christ died, one made in His image, and fed at the same altar, he cannot refuse to love Him.

C. F. L.

## WHAT ATTITUDE SHALL THE CHURCH TAKE TOWARDS THE LAYMEN'S MIS- SIONARY MOVEMENT?

**W**E promised in last week's issue to consider, this week, the attitude which the Church might best sustain toward the activities of the Laymen's Missionary Movement. The question is especially important since it must arise in a concrete form during the coming winter and spring in every part of the country. Local Churchmen in almost every city of any considerable size must determine either to help or to hold aloof. To determine either way is to adopt a positive attitude, for a policy of aloofness, if decided upon by any, must be deliberately assumed; and courtesy, at least, demands that reasons for it should be given to those persons who act on behalf of the movement.

We published last week a somewhat extended account of the first demonstration on behalf of that movement, which was made in Buffalo. Reading the report carefully, it seems impossible to doubt that the general results were good, and it is difficult to see that those results were offset by any harm. The report states that "the Church did not officially participate, each parish acting independently; some took no part whatever." Yet out of a total registration of 1,233 persons who not only attended but paid a registration fee of \$1.00 each, 212, or more than one-sixth, were Churchmen. We learn further that "the resolution adopted" (by Churchmen in their own "denominational" conference) "is said to mean \$12,000 from the Church in Buffalo to our Board of Missions." When it is remembered that the entire amount contributed toward the apportionment from the whole diocese of Western New York—which includes Rochester as well as Buffalo and the large number of Church strongholds in smaller cities from Geneva westward—was only \$7,480.63 for the fiscal year ending September 1, 1908, it will be seen how much is implied in this resolution, in which only a portion of Churchmen in the one city concurred. We have no corresponding figures for the fiscal year just ended, but the entire apportionment against Western New York for last year was only \$14,300 and the diocese is not reported among the few that paid their apportionment in full. Thus, if Buffalo Churchmen succeed in raising the \$12,000 they are hoping for, toward the work of the general Board within the next fiscal year, it will be *very much* more than they have ever done before.

YET THE foregoing is only a preliminary consideration. The question of whether the movement will succeed in raising money for the Church's missionary board is wholly subordinate to the question of whether it will commit the Church to any principles or policies that will, in the end, prove disastrous to her well-being. Our Churchmanship is not for sale, even for the support of missions.

The Laymen's Missionary Movement is not a federation of "Churches." Its organization is of the simplest manner. It is an attempt of laymen in many religious bodies to arouse Christian people to the importance of the evangelization of the avowedly non-Christian world. It is a "Movement" only, and a movement to accomplish one specific purpose.

Now surely the Church has only commendation for that purpose. It is true that evangelization must mean something more to us than it means to many devout Protestants. To Churchmen it means three primary considerations: (a) the presentation of the gospel of Jesus Christ, Son of God, Saviour of the world; (b) the incorporation of individuals into the mystical body of Christ by baptism; (c) provision for the spiritual sustenance of the individual soul by means of the Holy Eucharist, consecrated by a priest after the order of the Church in all ages. To Protestants generally the third of these principles, and to many of them, the second, are foreign to their idea of evangelization. It is for that reason that we are bound to object to any federation of Christian bodies in such wise as to assume that the Church can consent to any division of souls with other organizations, by virtue of which some are to be fed with that supernatural food which came down from heaven, and which, so far as we know, is given only through the agency of the historic priesthood, and some are to be deprived of it with our consent.

But the present movement asks no such renunciation of us. The common ground upon which we are asked to unite with other Christian workers—we are not asked to unite with organizations—is that the knowledge of Christ as Son of God and Saviour of the world should be brought to all men everywhere, within our generation. Why, then, should we refuse to

stand with them on that ground, even though they cannot stand with us on the further ground that appears to us to be a corollary of the first? We do not help to accentuate our belief in those other principles when we refuse to work harmoniously with others who stand for the first.

Again, the work of our own Board of Missions must necessarily be divided into two parts, which we are accustomed to speak of as domestic and foreign. The present movement has only to do with foreign missions. Must we therefore decline to work conjointly in the interests of foreign missions, because other Christian people cannot appreciate the need which we feel to erect altars and send ordained priests to communities that already have Protestant ministrations of other bodies? We see no such necessity. We yield to no one in our desire to bring heathen people to a knowledge of Christ. To work with other Christians in a forward movement in the interest of foreign missions casts no discredit upon our correlative duty in the field of domestic missions.

Be it remembered, the Laymen's Missionary Movement seeks only to foster among Christians a greater appreciation for foreign missions and urges better support of their own official boards. The organization handles no funds, sends out no missionaries, sanctions no particular policies. Surely nothing but good can come from united work to secure those ends to which alone the movement is directed.

IN PRESENTING subjects relating to foreign missions, as Churchmen will have the opportunity of doing in connection with the united movement, it is obvious that the Church position must not be misrepresented. The danger in such general movements is that men whose Churchmanship is not thoroughly balanced or who are not fully informed in it will concede too much in the desire to be friendly with others. Diplomacy is not always the strongest characteristic of the American layman, as our State department would undoubtedly testify; and to "give it to them hot" is advice that may very easily be abused by public speakers in Church as well as in State. Yet though this danger is real, and if a considerable number of Church laymen should appear upon the forum of the Laymen's Missionary Movement it is quite probable that some of them would make this mistake, its results for evil may very easily be exaggerated. The public is quite aware that an individual speaker represents only himself, and in every gathering of public speakers, some will speak unwisely. Our own Church gatherings are no exception to this rule. Much as we desire that every Churchman should be so saturated with informed Churchmanship that it should be impossible for him to misrepresent the Church, we do not discover that an occasional tripping is fraught with very serious results. The spiritual blessings of God for mankind would hardly have been placed in earthen vessels if poison from those vessels was likely to be absorbed into their spiritual contents. Of course if a band of speakers on behalf of the Church should be chosen such as would, as a whole, give a false impression of the relation of the Catholic Church toward other portions of Christendom, not only would Churchmen have a right to object, but such a storm of disapproval and protest would arise as would engulf the appointing powers in a turbulent sea of indignation. But altogether apart from the trustworthiness of persons likely to be influential in naming speakers on behalf of the Church, the present movement depends for its success so entirely upon the largest degree of coöperation that may be obtained, that it is simply impossible that such a risk would deliberately be taken. The support of Churchmen is too important to the movement to be endangered in this wise, and we look for no serious failure on the part of Churchly speakers. We need hardly say that neither, on the other hand, ought Churchmen to use this inter-denominational forum to preach definite Churchmanship. The success of the movement demands that all its speakers should carefully observe the limitations of the common ground upon which they stand.

We believe, too, that the best results will be obtained in this movement by limiting the speakers in our churches to Churchmen. Altogether apart from the vexed question as to whether a non-Churchman, though baptized, should, under any circumstances, be permitted to speak in our churches, the subject of foreign missions can best be presented to our people by speakers who can give a concrete and sympathetic view of the particular missions which they are asked to support. If Church people are asked to attend the inter-denominational meetings, in the interest of the general movement, they will have there the opportunity to hear the speakers from outside our com-

munion and to learn of other phases of missionary work. Surely, in our own churches, this information should be supplemented and made effective by telling the Churchly side of the missionary story; and Churchmen need not fear the results of any comparison between our own foreign missions and those of any other body.

Our general Board of Missions has authorized the appointment of a committee of one hundred laymen to act on behalf of the Church in coöperation with the general committee having the direction of the movement itself. That Churchly committee might well, in our judgment, make it its business to see that the Church does not lose the benefit of the enthusiasm that will be aroused in any community. It should see that the Church's missionary work is adequately presented to Churchmen and that their desire to assist in the great work of the evangelization of the world should be directed into practical channels, in which it may concretely be made effective.

Especially do we ask that in every instance local Churchmen will act unitedly, and under the Bishop's direction, in arranging their part in connection with the larger movement. It is greatly to be hoped that such coöperation will not be granted by one section and withheld by another section, or party, or group within the Church. Possibilities of misrepresentation of the Churchly position will be greatly intensified in the latter event. If there be no insurmountable reason why Churchmen should not both coöperate in the general movement and also seek to have their own missionary work adequately presented—and we know of none—it is greatly to be desired that Churchmen will stand together and work together in doing so.

**H**E notice of the reception into the Roman communion of Father Paul James Francis and the few associated with him in the "Society of the Atonement," will cause little surprise and may even be received with a sense of relief. We are not among those who say "Good riddance" to persons seceding to the Roman obedience. The Anglican communion ought to be as broad as the Catholic Church and to exclude only whatever is in positive opposition to the Catholic Faith. The ministry of the Anglican communion ought to be able to embrace Catholic priests of any party who will loyally obey their ordination vows. What has been termed the "Roman spirit" is unpleasant to Anglicans, but it is not definitely outside the pale of Catholic toleration, in the Anglican communion. Moreover what seems to be blasphemy—we should not wish to be over-confident in imputing blame—in the sudden denial of one's sacraments, including his holy orders, would seem so serious as to repel any godly priest from taking a step that seems so presumptuous.

Yet it has been difficult to feel, during recent years, that Father Paul and his associates have been loyal to the standards of the particular section of the Catholic Church that brought them into communication with the larger life of the Church itself. It is no more possible for a person to be a loyal member of the Catholic Church in general without being a loyal member of some national Church in particular, than it is possible to be a loyal American citizen without being also a loyal citizen of some American state or dependency. The Catholic Church and the American Episcopal Church do not and cannot present separate—much less, rival—demands upon one's loyalty. The lesser depends for its authority upon the greater, but the greater expresses its authority through the lesser.

Father Paul had so generally become distrusted by American Churchmen that it is probable that his ministry among us could no longer have been blessed with good results, and the influence of the *Lamp* has never been a happy one. It is superficial and absurd to suppose that the interests of Catholic unity are promoted by such publications. So far as the actual working of the Church is concerned, therefore, an embarrassment rather than an aid to it is terminated. And if those who have now gone from us can be of real efficiency elsewhere, no doubt the ultimate results of their secession will be beneficial all around.

**W**E are publishing in full, in this issue, the valuable paper of the Bishop of Vermont, read last week at the New England Missionary Council, partly in order to show how unfounded were the "scare-heads" relating to that paper that appeared in various daily papers, especially in New York, but chiefly because it is a temperate, studied, trustworthy statement

of what the Church can do and cannot do in the interests of reunion with Protestant Christians. We are not surprised that the council, by vote, requested its publication.

Never before, perhaps, have so many revolutionary and impossible schemes looking toward unity been propounded as are now seriously laid before us, almost day by day, so that a certain nervousness has been generated among many Churchmen on the whole subject. Yet the constant breaking down of Protestantism as a system must more and more press upon us the concrete question, What shall we do about it? Perhaps the priest and the Levite have already passed by on the other side, choosing the easy way rather than the way of service. The easy way in this relationship would, of course, be merely to ignore it all, and, equally of course, that would be the wrong way. The Church must be the Good Samaritan to Protestantism; and she must perform her service, not by discarding the sacramental wine and oil that are useful in the binding up of wounds, but by using all that she has for the relief of the wounded. If Protestantism desires a Good Samaritan sans oil and wine, then the Church's duty is simply to wait. God will indicate the time when her services may prove useful. Yet Churchmen simply must evince a willingness to meet the issues that are constantly being raised, in spite of the difficulties attending them.

**W**E believe the Bishop of Massachusetts has acted wisely in securing the frank interchange of opinion with the Archbishop of Canterbury concerning the functions of the Central Consultative Body which has been created by the Lambeth Conference and upon which the American Bishops were empowered to select four members. The correspondence referred to is printed on another page in this issue. We cannot say that we have shared in the forebodings of danger involved in this action which some have felt. We should yield to none in maintaining inviolable the autonomy of the American Church and in resisting the authority of any foreign influence whatever; yet it has seemed to us so totally improbable that such authority could ever be seriously asserted, and so totally impossible that American Bishops could ever submit to it, as to remove the contingency from the realm of practical possibilities. The sensibilities of American citizens are not less jealous of foreign interference than are those of American Churchmen, yet no serious objection has been raised against American participation in the Hague "tribunals of reference," which involve the same possibilities to a much greater degree than does like action with respect to the Lambeth body. The American nation is, within certain defined limits, morally bound to submit to the decree of any board of arbitration appointed by the Hague tribunal; the American Church would not be similarly bound with respect to findings of a Lambeth Consultative Body. We fail, therefore, to see sufficient cause for American irritability with respect to the latter body. We should be quite ready—we believe it quite desirable—for the American Bishops "in council" to select representatives, *from among their own number*, to serve on that body.

The day of absolute "independence" of nations and of Churches is past. The "concert of powers" and other international devices have succeeded to it. "Interdependence" of each upon all is well recognized to-day. National Churches may well welcome a like system of coöperation. We can think of many problems that might well be committed—not for determination but for investigation—to this Central Consultative Body. Questions relating to Swedish, Moravian, or other contested orders are among these. The Australian Church was probably saved from serious compromise in its negotiations with Presbyterians by the opportunity of reference to the Lambeth Conference. Most of the questions relating to phases of Church unity might better be sifted, in the first instance, by a body representative of the whole Anglican Communion.

We commend the Bishop of Massachusetts for his caution, in view of some rather provincial fears that have been expressed among certain American Churchmen; but we believe American participation, under proper safeguards, in the Lambeth Consultative Body, to be quite desirable.

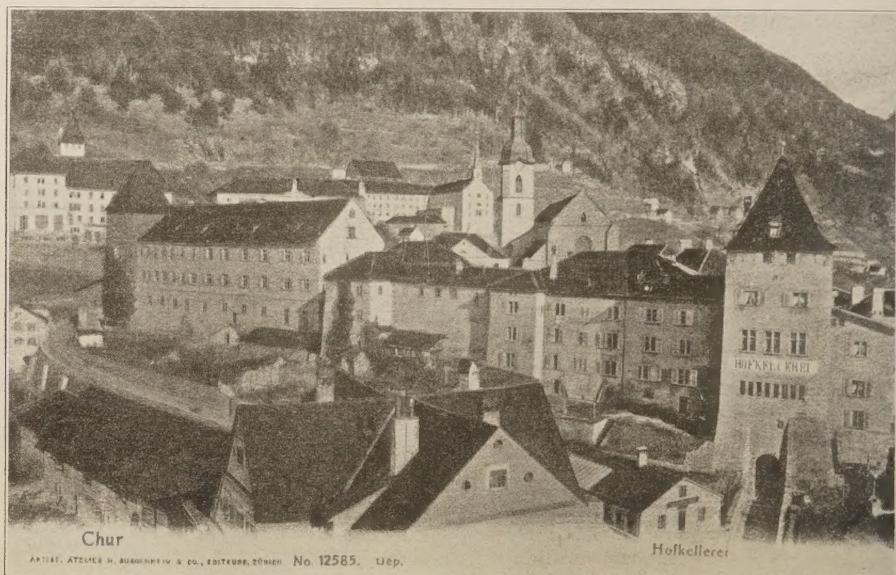
God is not a God of love merely, too tender-hearted to punish sin. This is a radically defective view of Him, widely prevalent, it is to be feared. He is in the profoundest sense a God of justice, hates sin in every form, and will surely punish it. This view of God is necessary in order to check the growing tendency to look upon sin as a small matter.—*Christian Observer*.

## BLUE MONDAY MUSINGS.

**W**E were speaking, a month ago, of the fascination that islands have for some of us, *apropos* of Caldey. Well, there are places, seen on the map, the look of whose name bewitches, quite independent of any actual association: Drontheim, Yucatan, Palembang, Moosonee, North Berwick Law, Bikaneer, Tallapoosa, St. Kitts, and a hundred others; I have never visited any of them, most likely never shall; but I feel drawn their way without knowing why.

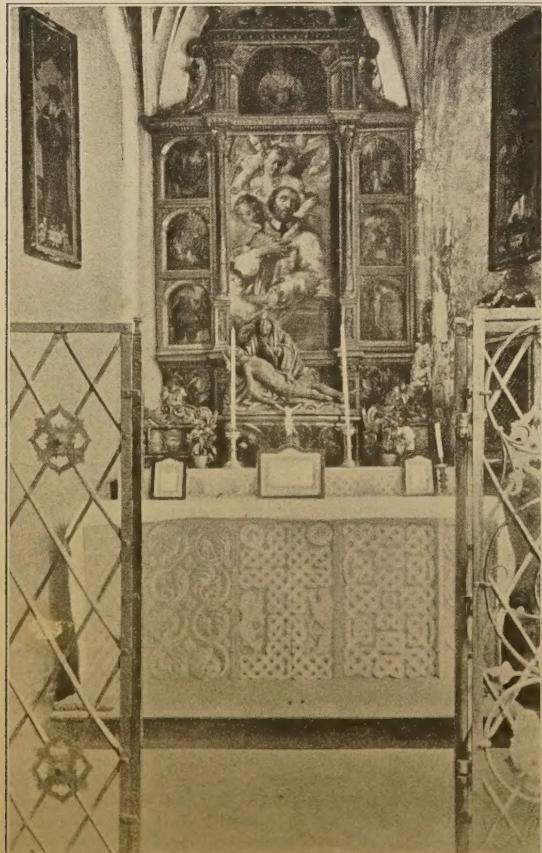
But here is a place out of the same list, which, actually seen, is even more fascinating than I had fancied: Chur, capital of Graubünden, *Curia Rhaetorum* nineteen centuries ago, when the Romans set their ineffaceable stamp upon the eastern Alps. The hurried traveller knows it only as the junction for the Albula railway to St. Moritz; but it is much better worth a visit than many places vastly more frequented, if one cares for antiquities, particularly of the ecclesiastical sort. Mountains encircle it, densely clothed with evergreen, snowy summits appearing in the distance; the Rhine flows a mile away, enriched by the influx of the Plessur; and high up on a shelf of rock, commanding the valley, on the very site of the Roman camp, is the Episcopal Court, with the Cathedral of St. Lucius, the palace, the school and seminary, and the quaint old *Hofkellerei* where I have been lodging. I do not recall any such group of buildings with ancient, mediaeval, and modern so

intimately mingled. In the Cathedral, where now men drink of the water of life, the sacristan shows one the well out of which the legionaries quenched their thirst before ever St. Lucius had evangelized the Rhaetians; and there are bits of pre-Christian masonry in the crypt. There is a Byzantine altar, rich with rope-work ornamentation, in the south transept, which dates from about A. D. 500; and the main body of the church is at least seven centuries old. North of the Cathedral is a Roman



CATHEDRAL AND EPISCOPAL COURT, CHUR.

ARTIST, ATELIER H. BURKHARD &amp; CO., EDITEUR, ZÜRICH. No. 12585. Uep.



BYZANTINE ALTAR (A. D. 500), CATHEDRAL, CHUR.

tower; and another tower, to the west, shelters the exquisite old dining-room where guests, more or less distinguished, have eaten ever since the dawn of the 16th century.

There is still a sharp religious division between the literally *High* Churchmen of the Episcopal Court and their Protestant neighbors down in the valley: for nearly four hundred years the two sections of the city have kept their old character, just as in Holland a solidly "Reformed" village confronts another where the Papacy is venerated *nem. con.* The sacristan of the Cathedral, showing me its treasures this morning, pierced through the superficial disguise of a blue cravat and a green Tyrolean hat, with a direct challenge: *Esne Sacerdos, Domine?* And when I denied not, he chuckled, and relapsing into German, said, "I can always tell: it's something about the face!" Thereafter, he dwelt even more lovingly on the reliques displayed for my edification: the skull and larger bones of St. Lucius, the Irish missionary who founded the see in the second century, all covered with jewels, even the eye-sockets twinkling with ghastly emerald and ruby eyes; and fragments of other skeletons, torn from the decorous concealment of mother earth and now shown forth indecently, in gold and crystal caskets. That part of the treasury was unspeakably revolting: apart from any question as to the spuriousness of the reliques, I couldn't help thinking of Mr. Venus and his sweetheart, in *Our Mutual Friend*, who "didn't wish to be regarded in that bony light."

There are other objects much better worth consideration: charters signed by Charlemagne and his sons; splendid old vestments and altar-vessels; wonderful archaic carvings; and over all, an atmosphere of genuine piety, such as befits a region Christian for eighteen hundred years uninterruptedly.

But I must set down, while they are fresh in mind, impressions of a tiny state even more fascinating than Les Grisons, and wholly one side the current of travel. Out-of-the-way places always draw me; and for years I have had it in mind to visit the Sovereign Principality of Liechtenstein, which lies north of Chur. So yesterday I set off on foot from Sevelen, in the Rheintal, to enter that Arcadian region, where eight thousand people, free from taxes, from military burdens, and from the complexities of urban civilization, dwell under the benign and paternal rule of *Fürst Johann II. von und zu* Liechtenstein. It sounds a little like the delicious domain of Prince Otto, as Stevenson painted it; and the first vision of the great *schloss* beetling over the town from its crag half-way up the mountain brings to mind that other castle, so convenient

for murders, described in *Terence O'Rourke, Gentleman Adventurer*, that really thrilling "shocker" which I hope you have all read.

The Rhine, hurrying down to the Bodensee, is crossed by a long covered wooden bridge: at the west end Switzerland guards herself from invasion by a single soldier with his family; opposite, Liechtenstein is equally defended. But there was a strange ceremony necessary, if one would set foot on Fürst Johann's sacred soil. The way was barred, except for a two-foot space, where a shallow tin vessel rested, inch-deep with some aromatic liquid. I started to step over this; but the guard said, "No, no, sir, that will never do: you must walk through it, dipping both boots well in." It's ill arguing with a sentry; but I am still wondering whether it was a sort of sacra-



SCHLOSS (CASTLE) LIECHTENSTEIN.

mental rite, or if they hope thus to keep out the microbe of republican institutions!

Vaduz, the capital, is a long, white village, snuggled close round the base of a wooded mountain. Dominating it and the east bank of the Rhine for miles, the ancient castle of the Princes hangs almost in air, white, venerable, magnificent.

The road winds a long way up to the castle, through dense forests of birch and beech and evergreen, overlooking vineyards hanging heavy with purple grapes, and fields gay with meadow-saffron like those Fra Angelico painted for his paradise. Attained at last, one looks straight down on Vaduz, and sees rank on rank of the Swiss mountains rising westward and southward until the snow-summits blend indistinguishably with the clouds. The castle, alas! is closed for repairs; the Prince is in Vienna, at court; but his brother, who acts as Regent, is encountered driving swiftly down the mountain—a fine-looking man, with a noble head, to whom the villagers are devoted.

There is no poverty in Liechtenstein; and that much more than compensates for there being no millionaires. Its deep valleys are not disturbed by the hoot of the locomotive; a pastoral people is content to remain so, fearing God, honoring the Prince, untroubled by tourists—they never had had an American before at the Lion!—and preserving "the constant custom of the antique world." Ah, if only one could carry away from the triple summit of *Die Drei Schwestern* some balsam that could soothe overwrought nerves and bring peace to aching brains in the midst of our turmoil! PRESBYTER IGNOTUS.

Hofkellerei, Chur, Les Grisons, September 17th.

## MANY ENGLISH NOTES

### What is Happening Among Churchmen in the British Isles

#### "CHURCH AND MEDICAL UNION" IS FORMED

The Living Church News Bureau  
London, October 19, 1909

A meeting at the Church House, Westminster, last week, the Church and Medical Union—which has been in process of formation during the past sixteen months—was constituted on a formal basis. The object of the Union was defined as being to promote co-operation between medical men and the clergy in dealing with the sick. Mr. Geoffrey Rhodes, the hon. secretary, explained what had been done by the provisional committee. He said that their first need was literature, and steps had been taken to supply that. Medical men and theologians in a position to advise were consulted, and a list of books was drawn up which was recommended for study. This, however, was not considered altogether satisfactory, and it was decided, therefore, to get a number of medical men and clergymen to write a book jointly. Such a book was in preparation at the present time. It would be completed at the end of the year, and would then be adopted as the text book of the Union *pro tem.* Until they got literature they could not expect to make much headway, and at present they had only one or two pamphlets published. There were two other books in preparation. One was on meditation—a practical book, which was being written by the chaplain to the Duke of Buccleuch. The other was a handbook for the clergy. It would contain a collection of suitable prayers and general instructions to guide the clergy in keeping in touch with medical men. There was a great demand for such a book. The medical part would be very general in character, but would conform to the views and wishes of the British Medical Association. Medical men and clergy would be able to recommend these books, because there would be in them no long list of diseases or anything which would make them unsuitable to be placed in the hands of nervous persons. There were now about eighty members of the Union scattered over the United Kingdom.

The following interesting reference to Rochester Cathedral I cull from the *Church Times*:

"The arrangements at Rochester Cathedral for private devotion are said to afford a striking contrast to their lack at Canterbury, which has recently been remarked upon. The Lady Chapel is open daily for private prayer, no visitor being hindered who wishes to enter it, and the Holy Eucharist is celebrated there every morning. It will be remembered that Rochester was also the first Cathedral in which the Eucharistic vestments were re-introduced, the late Dean Hole having worn them at the early Celebrations."

By order of his Majesty's Government, the famous Chapel of the Pyx in the cloisters of Westminster Abbey is now open to the public on Tuesdays and Fridays, since Tuesday last. This chapel is one of the few remaining parts of St. Edward the Confessor's original Abbey building. It is, of course, in the Norman style, or what the late Professor Freeman called the "Norman variety of Romanesque."

At the restoration of the monarchy under Charles II. the regalia was removed to the Tower. An ancient stone altar is all that the chapel now contains to suggest that it was originally used for other purposes than those of a secular character. The chapel derives its present name, the "Pyx," from the box in which the specimen pieces from the mint are kept, for determining the weight and fineness of the gold and silver coins prior to their issue from the mint, and which for a long period of time were stored here.

The initial number of *The Reunion Magazine* (London: Cope & Fenwick) has now made its appearance, containing within its drab and red cover seventy pages of reading matter. Of special value and interest are papers on "Re-union: An Anglican's Point of View," by the Rev. R. F. Brough, and "The Ecclesiastical Position in Scotland," by F. C. Eales. Among other contributors are the Bishop of Northern and Central Europe, "Bishop" Vernon Herford, and an American writer, Dr. Calbraith Bourn Perry, who writes of "The Outlook for Re-union in the United States."

At Christ Church College, Oxford, on Wednesday last, the Rev. Dr. Sanday, Lady Margaret Professor of Divinity and Canon of Christ Church, was presented with his portrait, which had been subscribed for by a large number of friends, including the Vice Chancellor, the Archbishop of Canterbury, and the

Bishops of Salisbury, Southwark, Oxford, and Birmingham. The portrait is a three-quarter figure by Mr. L. C. Taylor, and the presentation was made by the Vice-Chancellor, who said they were proud of Dr. Sanday, as one of the most illustrious workers in sacred scholarship now living. He was recognized as such in every country in Europe, in America, nay, in every part of the world where such things were appreciated and understood. The chair which Dr. Sanday held was the very oldest in the University, yet old as was the chair, and long as was the line of predecessors, he doubted if any one had been more eminent, and he felt certain that none had been more fitting to fill it than Dr. Sanday.

In acknowledging the presentation, Dr. Sanday referred to his various works, and said that in 1899 was published the most considerable of his contributions to Hastings' Dictionary of the Bible—the article on Our Lord Jesus Christ, since reprinted under the title of *Outlines of the Life of Christ*. This was far short of what it might have been when it was written, and very far short of what such an article should be at the present time, and yet it was, perhaps, as good, and even somewhat better, than he could have expected to make it. In respect of the great work on which he has since been engaged—his *Life of Christ*—he said there was little as yet on paper which was likely to stand in the ultimate composition of the book.

The Oxford correspondent of the *Guardian* says that it is understood that the Governors of the Pusey House will soon have to choose a new principal, as the Rev. V. S. S. Coles is retiring from the work with which he has so long been prominently connected. He was one of three "Librarians" of the Pusey House at its foundation in 1884, was afterwards its chaplain, and has been the principal since 1897. It will really seem strange to think of Oxford and of the Pusey House without "Stucky Coles," as he is more familiarly called.

Besides the "University preachers" at Oxford on Sundays during the present Michaelmas term, there are special Sunday evening preachers at St. Mary the Virgin's for members of the University, especially undergraduate members. Among the preachers are the Rev. Paul Bull, C. R., and the Rev. A. H. Stanton, of St. Alban's, Holborn.

A specially admirable and interesting proposal is that to erect a memorial to the two John Keble's, father and son, at Coln St. Aldwyn Church, Fairford, Gloucestershire, of which parish the former was vicar for fifty-three years, and the latter—the John Keble of immortal poetical and ecclesiastical fame—the assistant curate for ten years. It is proposed to insert two stained glass windows, illustrating the Sacrament of Holy Baptism and the Blessed Sacrament of the Altar. The estimated cost is £90, half of which has been promised.

The *Standard* contains the following interesting item among its "Literary Notes":

Messrs. Longman promise immediately *The Letters of Dr. John Mason Neale*, the founder of St. Margaret's Convent, Sussex, and the author of not a few of the most beautiful of *Hymns, Ancient and Modern*. Dr. Neale, who died in 1866, as warden of Sackville College, East Grinstead, was one of the most scholarly and influential leaders of the Tractarian Movement in its later developments, and rumor has it that the book is likely to throw considerable light on the memorable religious controversy.

The sixth annual service for sailors at St. Paul's, one evening last week, was the occasion of a monster gathering, the great Cathedral being crowded with members of the Marine and Merchant service of all ranks and ages. Among those present was a veritable "ancient mariner," in the person of a captain in his 101st year.

During the past week two well known Churchmen, both of high character and much influence and usefulness in their respective spheres of work, have departed this life: the Rev. E. E. Harding, Principal of Lichfield Theological College and Prebendary of Lichfield Cathedral; and the Rev. B. R. Wilson, vicar of Portsea (Portsmouth), Rural Dean of Portsmouth, and Hon. Canon of Winchester Cathedral.

Prebendary Harding was an old "Blue Coat School" boy (Christ's Hospital) and Cambridge man (Corpus Christi College), and in 1886, three years after his ordination to deacon's orders, he became vice-principal of Lichfield Theological College, which post he retained for four years. He then accepted the principalship of St. Aidan's Theological College, Birkenhead, which had not yet become an Evangelical institution. But in 1901 he returned to Lichfield as principal of the Theological College, while at the same time he was made Divinity Lecturer of Lichfield Cathedral, and in the following year a Prebendary. He was an intimate friend of the late Dean, Dr. Luckock.

The manner of Canon Wilson's decease was of a sudden character; he had a seizure apoplectic in character, while presiding at the prize giving of Portsmouth Grammar School. His parish, says the *Standard*, contained a population of 50,000. Canon Wilson was single, and he used the vicarage as a clergy house, having no fewer than sixteen curates on his staff. Prior to going to Portsea he was a curate at Leeds from 1882 to 1885, was examining chaplain to the Bishop of Brisbane from 1885 to 1891; vicar of St. John's Pro-Cathedral, Brisbane, 1886-91; curate of All Hallows', Barking, London, 1891-2; rector of Kettering 1892-8; Rural Dean of Weldon, 1894-8; and rector of St. Matthew's, Bethnal Green, and head of Oxford House, 1898-1901. *Requiescant in pace!*

The Bishop of Norwich (Dr. Sheepshanks) has had a serious relapse since his recent return from the continent, where he went in search of health. And he has, therefore, it is understood, taken formal steps for the resignation of his See, which he has occupied since 1893. I, for my part, would rather have a Crown nomination to the approaching vacancy in this East Country See at the instance of Mr. Asquith than of Mr. Balfour. The present Prime Minister, though a radical, is at least a *bona fide* Churchman, while the leader of the Conservative party does not even claim to be one. Mr. Asquith's nominees to high places in the Church have, on the whole, been better ones than those of Mr. Balfour, when he was in office.

According to the contributor of "Church Notes" in yesterday's *Standard*, the Church Socialist League took part in the socialist-anarchist demonstration held on Sunday in Trafalgar Square on account of the execution of the Spanish anarchist, Ferrer. If this really be true, then the league should stand forever disgraced in the eyes of Churchmen generally. Its members belonged, I believe, to the extreme left wing of the Christian Social Union, but when the C. S. U. formally declared against socialism, these malcontents, led by the Rev. the Hon. James Adderley, withdrew, and have formed the C. S. L., in connection with the full blown socialist propaganda.

The mischievous movement for Latitudinarianizing the Prayer Book in general and for silencing the Athanasian Creed in particular, has just had a most serious setback by the election in the diocese of Oxford of Dr. Wickham Legg to the Canterbury House of Laymen. Dr. Legg shares with Canon Newbolt the distinction of being one of the two literary protagonists in defense of the present position of the Creed in the Prayer Book. He has just issued a new pamphlet on *The Popular Use of the Athanasian Creed* (Longmans), which completely demolishes the contention of the revolutionists that it was not a lay Creed in mediæval times, and not in popular use at the present day outside the English portion of Christendom. During the proceedings of the Oxford Diocesan Conference for election to the Canterbury House of Laymen, Mr. James Parker, in proposing the name of Dr. Legg, read an extract from a private letter, addressed to himself from Lord Dillon, a president of the Society of Antiquaries, in which he spoke of the "great liturgical knowledge" which Dr. Legg possessed, and thought that in connection with the proposed scheme of Prayer Book revision he would be a valuable minister of the Lay House. Dr. Legg was brought in at the top of the poll, notwithstanding the Bishop of Oxford's well-known militant attitude against the Creed.

The Lord Mayor-elect of London (Sir John Knill), who is a member of the Roman Dissenting body, has appointed Canon Rhodes Bristow rector of St. Olave's, Southwark, and missioner of Southwark Cathedral, to be his official chaplain during his year of office.

J. G. HALL.

BECAUSE THE BIBLE lays stress on the great facts of sin and misery in human life, and has so much to say on a "Saviour" and the necessity of salvation, some people call the religion of the Bible pessimistic. A different answer to this objection is that the Bible is true to the fact of human experience. It speaks of those things because they are just so as represented in the sacred scriptures. When, many years ago, in the presence of Frederick the Great, king of Prussia, a Berlin professor praised the virtues of men and the goodness of human nature to the skies, the great king laid his hands on the learned man's shoulder and smilingly said: "Friend, you don't know those rascals." To tell the truth and lay bare the facts is scientific, and far from pessimistic. This true theory of human life, which points not only to the disease, but also to the approved remedy, detracts nothing from the theory of the harmony of the universe, any more than the shades of color detract from the harmony of the picture. On the other hand, it is a very untrue estimate of life to regard it as successful in proportion to the absence of trouble.—*Reformed Church Messenger*.

## DR. HUNTINGTON'S MEMORY HONORED BY HIS LATE PARISHIONERS

Grace Church, New York, is Thronged

PROFESSOR RHINELANDER CALLED TO BE VICAR OF TRINITY CHAPEL

Paddock Lectures to be Given Next Week

OTHER CHURCH NEWS OF NEW YORK.

Branch Office of The Living Church  
416 Lafayette St.  
New York, November 2, 1909

**G**RACE CHURCH was crowded on Sunday afternoon, the eve of All Saints, when a number of clergy and many parishioners and personal friends of the late rector assembled to pay a fitting tribute to his work and memory. Parishioners and special guests were admitted early by ticket and the church was crowded before the doors were thrown open to the public.

The service began at 4 o'clock in the afternoon with the processional:

"Jesus lives! thy terrors now  
Can no longer, death, appall us."

A shortened form of evening prayer followed, including Psalm 27; and the lesson, Rev. 21:10. The Rev. Karl Reiland, priest in charge, read the service, assisted by the Rev. George H. Bottome and Bishop Greer. A number of other clergymen were in the procession and very many in the congregation. The anthem-words set to music by Myles B. Foster, were from Wisdom 3:1-3 and Psalm 127:3. Addresses were made by the Bishops of New York, Rhode Island, and Massachusetts. The familiar hymns "I Love Thy Kingdom, Lord"; "Rock of Ages"; "Jerusalem the Golden"; "Abide With Me"; "For All Thy Saints, O Lord"; and "For All the Saints," were used during the service.

In his touching memorial address Bishop Greer said:

"It is not an easy task to stand in this draped pulpit and church, and speak in fitting terms of that rare and honored man whose choice and gifted speech was so often heard here, and who exerted such an influence among his fellow men. What was the secret of that influence, not only among his parishioners but throughout the city, the diocese, and the Church? We know it perhaps in part, but we know it only in part. Every man's deepest and truest personality is a secret even to himself; much more must it be to every other man. This I think, however, we can truly say: that there are but few persons, if any, who, during the past generation, have impressed themselves more vividly upon the consciousness of the Church at large than the late distinguished rector of this parish; and the notable thing about it is that he did it without trying to do it. He simply sought to do, with calm and quiet courage and with a steadfast purpose, his duty as he saw it, because it was his duty. He magnified his calling, but not himself in it. He merged himself in it. And, like the Apostle Paul, he might have said of himself—he did say it, not with his lips but with his life—"Let a man so account of us as of the ministers of Christ and the stewards of mysteries of God."

"In the exercise of that ministry he sought not honor from men; and that perhaps explains, to some extent at least, his influence over men. For whether or not they believed in what from time to time he commanded to them, they always believed in him; in the purity of his motive and the singleness of his purpose. They knew that he was trying—not indeed in any way to aggrandize himself; he was as far removed from that as anyone whom I ever knew—but simply to advance the Kingdom of his Master. Closely akin to this effacement of himself in what he taught and sought was his generous bearing towards those who differed from him, and his ever-ready quickness to recognize and appreciate their divergent views. This too explains, in part, the influence which he exerted, and helped to make him a leader in the councils of the Church. Men called him a brilliant debater, and so he was; and whenever he rose to speak on the floor of the General Convention, with his ringing, vibrant voice giving expression, as it did, to his clear-cut thought, he commanded the closest attention.

"But he was more than a brilliant debater. He was a leader, with that broadmindedness which a leader must possess. Not the broadmindedness which is often just no more, as someone has expressed it, than not knowing what you think yourself and not caring what other people think. He was, on the contrary, a man of very strong and positive convictions, and with all the rich and varied gifts which had been vouchsafed him, he defended and maintained them. But he had this other gift, of transcending his own horizon and of looking at things and judging things from points of view beyond it. He saw with the eyes of the other man as well as with his own, and not only tried to convince but was ready to be convinced. Those of you who have heard him in the debates of the Convention will, I am sure, recall not only the force and vigor, the keen, in-

cisive vigor with which he would make his point and press and drive it home, but the quick and ready courtesy with which he could at other times yield and waive a point. And what was once said of a distinguished English lawyer who had achieved such signal triumph at the bar, might be said of him, that he often won his case by his concessions.

"And not only did he exert the influence of a leader and of a self-effacing servant and minister of Jesus Christ, but the influence of a seer, who dipped into the future far as human eye could see and saw there the vision of the Christian world united in one great Christian Church. Some there were who called it then, and who possibly call it now, an iridescent dream. Nevertheless he dreamed it, and believed that though it tarried, it would surely come; not perhaps in his day nor yet in his day, but in the appointed time. And throughout all his ministry he waited on that vision. With that vision before him his ministry began, when, as a comparatively young man, not long after his ordination, he published his little but lucid book on *The Church Idea*. With that vision before him his ministry was closed, when, lying on his dying bed awaiting his Master's call, he corrected the proofs of the paper which only a little while before he had read at the Boston Congress upon a United Christendom; thus making his final published word the echo of his first. And whatever the way in which, in the providence of God, the present divided Christendom shall ultimately be united, his name will always be associated with it as one of the seers of it.

"Then back of all the influence which, in all these various ways, was exerted by him, and giving sanction to it, was the man himself; the pure, clean, high, consistent, Christian man; performing many labors, engaged in many tasks, occupying many and various positions of honor and of trust; yet in and through them all his character was one. 'There were in his being no separate compartments.' At the altar, in the pulpit, as also in the drawingroom, in the social circle, and in the freedom of friendly intercourse; priest, prophet, pastor, citizen, guest, and friend—everywhere the same genuine Christian man, and always ringing true.

"He was what he taught. His faith was a faith embodied in himself. In that faith he lived; in that faith he worked; in that faith he ran his race and rounded out his life. 'Tell him,' he said in a message which, just before the end came, he sent to an absent friend, an officer of this parish, 'Tell him to let my people, my congregation know, that I die in the faith which I preached.' The loss of such a man as that to the city and the diocese and the Church at large is great; but to you, his people, it is a still greater because more personal loss; because it means the severance of those affectionate ties which had become through many years so tender and so dear. Those who did not know him intimately and well, sometimes thought him cold; but you of this parish and his fellow workers in it, and also some of the rest of us, knew him better than that. We knew that while he was not demonstrative in manner, he had a heart as tender and gentle as a child's; quick to respond with sympathy and aid to every appealing note of sorrow and distress, and never sparing himself. True and faithful pastor, counsellor, and friend. We admired him for the gifts with which he was endowed; we honored him for the purity and nobility of his life; we loved him for himself. And now he has gone from us; his rare and gifted life, gifted both in mind and heart, upon the earth is closed. We would not say that the world is poorer because he has died, but rather that the world is richer because he has lived; and because, as a beautiful sacramental presence, to cheer and inspire us, to make us truer and better and help us on our way, his influence still is with us. His monument is his memory: his memorial is his life."

BISHOP MCVICKAR's address was mainly historical, reviewing Dr. Huntington's work for the Church at large. In conclusion he paid a fine tribute to Dr. Huntington's devotion to his friends. BISHOP LAWRENCE gave a description of Dr. Huntington's experiences and work as a deacon and young priest, when his ministrations had been spent in Massachusetts.

An outdoor pulpit is being erected overlooking the plot which Grace parish recently acquired to prevent the hiding of the architectural beauties of the far-famed church.

## VICAR CHOSEN FOR TRINITY CHAPEL.

At a special meeting of Trinity Church vestry held on Tuesday, October 26th, the Rev. Philip M. Rhinelander, professor at the Episcopal Theological School, Cambridge, Mass., was elected vicar of Trinity chapel, in succession to the Rev. Dr. Vibbert. It is thought that Dr. Vibbert's request for retirement will be granted, to take effect about the end of this year.

Professor Rhinelander is a graduate of Harvard with the degree of B.A., and of Oxford, where he took his B.A. and M.A. degrees, and was ordained deacon in 1896 and priest in 1897 by the late Bishop of Washington. After a brief period in charge of the Chapel of the Good Shepherd and St. Alban's Church, Washington, he became professor at the Berkeley Divinity School, and some two years ago resigned that position to accept his present post as professor of Religions and Missions at

Cambridge. During the past summer he declined an election as vice-chancellor of the University of the South.

Trinity corporation has decided to place a memorial at Trinity Church for the Rev. Dr. Morgan Dix, rector of the parish through forty-five years.

The Rev. William Wilkinson, evangelist of Trinity parish, New York, is spending his vacation in Minneapolis, Minn., where he formerly resided.

#### THE PADDOCK LECTURES.

On Mondays, Wednesdays, and Fridays of the dates following, the Paddock Lectures for 1909 will be given in the chapel of the Good Shepherd, General Theological Seminary, Chelsea Square. The general subject is: Evolution and the Fall.

Nov. 8—Modern Difficulties.

- " 10—The Evolutionary Theory.
- " 12—Evidences and Limitations. Man's Evolution.
- " 15—Theological Implications.
- " 17—Man's Primitive State.
- " 19—Original Sin.

These lectures begin at 6 o'clock in the evening and the public is invited. The lecturer is the Rev. F. J. Hall, D.D., Professor at the Western Theological Seminary.

On All Saints' day thirty-nine students were matriculated. Because of informalities in canonical papers sixteen other students were debarred from matriculation. One hundred and fifteen men are now enrolled. The sermon was preached by the Rt. Rev. Dr. Parker, Bishop Coadjutor of New Hampshire.

#### CATHEDRAL NOT READY.

The trustees of the Cathedral of St. John the Divine held a meeting on Friday at which it was reported that the choir would not be ready for dedication until the early spring. Beside the regular business, two \$5,000 legacies were reported. Another gift reported is a gold cup which was once the property of Gilbert Ironside, Lord Bishop of Bristol in 1661.

#### SUNDAY OBSERVANCE.

The following extract is from a speech delivered by the Rev. W. O. Waters at the Winnetka (Ill.) meeting of the Chicago Local Assembly, B. S. A., as reported in *St. Andrew's Cross*:

"One day in seven must be observed in the worship of Almighty God. The Jews were under a theocracy; they believed in God as their king, and it was a sin of disloyalty to the nation to break the Sabbath day, which was God's day. We have not the theocracy today, but the same idea holds. This is God's world and we are God's children, and any nation or set of people that does not observe the day of God will not observe the law of God, because they will forget there is a God."

"We do need recreation. The Christian religion is an outdoor religion. Remember how our Lord addressed the people from the boat, on the shore of the lake, on the mountain-side, anywhere and everywhere. There can be no more beautiful setting for our religion than God's beautiful nature. But to go out into this beautiful world of nature without any recognition of God who made it and gave it to us—think of the effect upon us! It is like casting pearls before swine. Why, the more beautiful nature is, the more we ought to get on our knees before the God of nature. The effect of all the beautiful in nature ought to be to drive us into His temple and throw us on our knees that we may pay our homage to Him. We ought to be out of doors. We ought to have healthy, strong bodies. We ought to have minds that have been cultivated. We ought not to neglect any part of our beings. Our souls are interwoven with all the other parts of our nature, body, mind, affections, and will."

"There was a time in New England when they kept the old Puritan Sunday, and Sunday was looked upon as a day for thinking of one's sins, and the children were taken to the cemetery to make them realize their latter end; but that is not the Sunday the Church of the Ages has observed. Sunday is a day of activity; it is a lesser Easter Day of the Resurrection life, a day of feasting and rejoicing, a day when we ought to be filled with gladness, when we ought to be running on His errands of mercy, when we ought to be acknowledging God everywhere, in the church and out of the church. What one man may do, another man may not do without his hurt. If a man feels it is against his conscience to play tennis on Sunday, it is hurting him."

"It seems to me that we are coming back to the one great service of the day as our guide through the day and through the week, and that is the great Service that our Lord Himself instituted. Seek ye first the Kingdom of God and His righteousness, and you will have no trouble then in keeping your Sunday or your week."

IT IS A GOOD AND SAFE RULE TO SOJOURN IN EVERY PLACE AS IF YOU MEANT TO SPEND YOUR LIFE THERE, NEVER OMITTING AN OPPORTUNITY OF DOING A KINDNESS OR SPEAKING A TRUE WORD OR MAKING A FRIEND.—*Ruskin.*

#### WESTERN SEMINARY ASKS FOR INCREASE OF ENDOWMENT.

##### Organized Effort for the Purpose Has Begun.

##### DR. GREEN TALKS ON JAPAN AT THE "ROUND TABLE."

Sisters of St. Mary Will Remain at the Cathedral.

OTHER CHURCH NEWS OF CHICAGO AND VICINITY.

The Living Church News Bureau  
Chicago, November 2, 1909

**H**AN organized effort is being made for the increase of the endowment funds of the Western Theological Seminary. A luncheon and conference at the University Club marked the beginning of the movement on the 25th ult. Upon invitation of the Dean, the Bishop of Chicago and seventeen laymen were present. The situation was carefully reviewed, and all felt that a better knowledge of the conditions on the part of the laity in the whole Middle West would result in a fund adequate for the further development of the institution. The immediate purpose is to raise \$32,000 to make effective a conditional—in escrow—donation of \$10,000. It is the settled policy of the Seminary to demand a high standard of intellectual preparation for entrance. Twice the present number of students could have been secured this year by lowering these requirements, and by experimenting as to the character of practically unknown applicants. The feeling seems to be unanimous that the Seminary in Chicago should find its mission along the line of higher and deeper education for the sacred ministry.

Prof. Francis J. Hall goes to New York November 6th to give, at the General Theological Seminary, the Paddock lectures on Evolution and the Fall of Man. These lectures, in book form, will constitute the second book given to the press by Dr. Hall within a year. A meeting of the Oriental Society was held in the Seminary on the evening of the 26th inst. Dr. Toffteen lectured upon the relation of excavations in Crete to Old Testament history.

The preacher of the Hale Memorial Sermon for the present academic year is the Rev. Professor Charles Smith Lewis. His subject will be The Work of the Church in the Sunday School.

##### DR. GREEN AT THE "ROUND TABLE."

The Round Table opened the year's work with an excellent attendance at the Church Club rooms on Monday, October 25th, nearly all of the city clergy being present and many from the suburban towns. The chairman was the Rev. P. C. Wolcott, D.D., and the secretary the Rev. Charles E. Taylor. The speaker of the morning was the Rev. Thomas E. Green, D.D. who spoke on the political, social, and economic conditions in Japan, and incidentally of the religious activities there. Dr. Green, well known as a Chautauqua lecturer, went to Japan recently to secure material for his lectures and addresses and in his own words to learn two things: first, the sort and kind of country that it is, and second, to ask "Does Japan want war with the United States?" He described interestingly the people of Japan, their excellent school systems and great desire for learning and the injustice done them in thinking they were wholly heathen. As the result of his investigations Dr. Green came to the firm conviction that Japan did not want war with the United States or with any other nation, and certainly there was not the slightest fear of war within the next twenty years unless the Japanese were forced into it; in which event, they would fight until the last *yen* was gone and the last soldier lay in the ditch.

Concerning missions Dr. Green spoke rather discouragingly. He believed that zeal on the part of missionaries was not lacking—was probably increasing; but that apparent results were failing off. He said that Japan was throwing away her national cults and religions. Science and the influence of the university investigations were raising the demand for a religion based on science. Christianity is not fighting the battle alone—Buddhism is opposed by the naturalist quite as much as is Christianity. It is not a case of Christianity against Shintoism, but a general rebellion against all religion. The problem which the Church faces in Japan is therefore a very difficult one. What the ultimate outcome will be no one can foresee.

After his address Dr. Green answered many questions. His whole address was unusually interesting, filled, as it was, with many entertaining personal experiences.

##### SISTERS TO REMAIN AT THE CATHEDRAL.

Plans were made by the Mother Superior of the Community of the Sisters of St. Mary looking to the withdrawal at Christ-

mas of the Sisters who are working at St. Mary's Mission House in connection with the Cathedral. Two factors seemed to make this necessary; first, the lack of financial support for the work, and second, the great need of more Sisters in the work of the Community elsewhere. We are very happy to announce, however, that the situation has been carefully canvassed and the Sisters are to remain at this strategic point in the Church's life and work in this great city. Ministering most efficiently to the poor, bringing souls to the Sacraments, providing food for the hungry, clothes for the needy, a place of refuge for unfortunate women and girls, a home during the day for neglected children either in nursery or kindergarten, a social centre for the young people in the day and evening, a school for domestic science and kindred subjects for the adults, a fresh air and vacation centre in the hot summer months—the work at the Mission House, in its quantity and variety, exceeds anything attempted in the diocese and, with perhaps two or three exceptions, in the country. To allow such a work to be lost to the Church through lack of funds to support it would be a sad reflection on the ability of the Church to minister to the poor and fallen.

#### CHURCH OPENED AT WINDSOR PARK.

On October 17th Bishop Anderson opened St. Margaret's new church, Windsor Park (the Rev. Hugh J. Spencer, priest in charge), the result of a splendid effort on the part of an active and efficient priest and a faithful, self-sacrificing congregation. Hidden away on the back of a lot with a lawn composed of marsh grass and overgrown bushes, was a little frame building, out of repair and unattractive, when the present priest in charge took up the work some four or five years ago. To-day a most attractive new church, 90 ft. long by 27 ft. wide, with seating capacity of 250, on an excellent corner lot 110x196 ft., the whole costing \$16,000, is the result of those years of activity. The church building was begun in April last and the cornerstone was laid May 30th, the Ven. Archdeacon Toll officiating. The building is of deep red-colored brick with stone trimmings, and cruciform in shape. The stained glass windows are leaded. The roof is finished inside with timbers and rafters exposed; the wainscoting is in oriental brick and very effective, with the plastering above a buff color. The pews are in mission style, finished in antique oak. The building is equipped with a steam heating plant placed in the basement of the south transept; the basement of the north transept contains a kitchen with all modern conveniences. The main part of the basement contains a large parish hall with a stage at one end. The south transept on the first floor contains the chapel, with separate entrance from the street, and the church vestry and sacristy. It is a most complete and Churchly structure and a great credit to all who have been engaged in its erection. It means much for the success of the Church in this growing community.

#### NOTABLE MEN'S CLUBS.

This is the list of speakers at the Men's Club monthly meeting on October 27th at St. Martin's Church, Austin (the Rev. R. H. Fortesque Gairdner, rector). It reads like a programme of some event of national importance or a meeting of the Cook County Bar Association. The speaker of honor was General Grant, and other speakers were former U. S. Senator Mason; the State's Attorney of Cook County, the Hon. John E. W. Wayman; and the Hon. Judges Barnes, Tuthill, Take, and Freeman. The Church was represented by the rector. As was mentioned once before in these columns, the St. Martin's men's club is noted for its fine speakers. Much of its great success is attributed to the enthusiasm aroused by addresses from such representative men of the commonwealth as noted above.

Another men's club which has met with unusual success is that at Harvard, Ill., in connection with Christ Church (the Rev. F. E. Brandt, rector). While limited by constitution to 110 active members, the limit of membership has been reached. Last week the club listened to an address by Representative Chipperfield of the Illinois legislature. His Honor, J. H. Vickers, mayor of the city, is president of the club. The club maintains club rooms open daily from 8 A.M. to midnight, consisting of a fine large billiard hall, two reception rooms, two card rooms, kitchen, lavatories, etc., all finely furnished and paid for by the club. They constitute a social centre in the community, which is doing much to elevate the social life among young men at Harvard.

#### ANNIVERSARY AT Sycamore.

On Sunday, Monday, and Tuesday, October 24th, 25th, and 26th, the parish of St. Peter's, Sycamore, celebrated the thirtieth anniversary of the consecration of the church. This is one of the older parishes of the diocese, having been organized in 1855. At the anniversary the Rev. Dr. B. F. Fleetwood, rector of Waterman Hall, and dean of the Northern Deanery, preached a most appropriate sermon. Bishop Anderson preached Sunday evening on "What the Church Stands For in the Community"—a sermon of great power. At noon on Monday the anniversary dinner was served in the guild hall, over 150 parishioners being present. On Monday evening Archdeacon Toll, rector of St. Peter's at the time the church was consecrated, delivered an historical address, reminiscent of the faithful service of former parishioners now in Paradise. The Rev. F. G.

Sherman of Aurora, the Rev. F. J. Bate of Freeport, and the Rev. A. L. Bumpus of Belvidere, were present and extended congratulations. The Rev. A. B. Whitcomb of Dixon and the Rev. Edwin Weary of Sterling, who were unable to be present, sent congratulations. In recent months there have been 19 baptisms in the church and there are now 107 communicants. To commemorate this thirtieth anniversary a fine rectory is nearing completion and other improvements have been placed on the church and guild hall. Including endowment, St. Peter's property is valued at \$50,000.

#### SOUTHERN DEANERY.

Meeting on October 13th and 14th at Pontiac, the Deanery passed resolutions expressing regret at the absence of the dean, Dr. Phillips, by reason of illness. The rector of Streator spoke on The Sunday School and the Rev. W. B. Walker on Parochial Missions Within the Deanery. At an evening service addresses were made by the Rev. Messrs. J. D. McLachlan, G. W. Farrar, S. P. Bentley, and W. B. Walker.

#### NOTES.

Mrs. George J. Romanes of London, England, and her friend, Miss Watkins of Durham, have been the guests of Bishop and Mrs. Anderson during the past week; and Mr. John Romanes, son of Mrs. Romanes, of Eton and Oxford, has been the guest of the Dean and clergy at the Cathedral clergy house. During the week spent in Chicago Mrs. Romanes gave addresses at St. Peter's, Grace, Epiphany, and St. Paul's Churches, to various organizations of women. She gave two other addresses—one on "Port Royal" to the students at the Western Theological Seminary and one to the girls at the Refuge for Girls on Sunday in connection with the regular City Mission service held there in the afternoon. She was particularly interested in this last, inasmuch as she is a constant visitor and worker in similar institutions in London. She left on Friday for Kenosha, Wis., for an address at Kemper Hall, spoke to the Daughters of the King at St. Bartholomew's, Chicago, on Saturday, and proceeded that evening to Milwaukee.

Mr. Charles H. Cowper, senior warden of St. Luke's Church, Evanston (the Rev. Geo. Craig Stewart, rector), has just been re-appointed a member of the Civil Service Commission of Evanston by Mayor Paden. He has served on the commission continuously since it was first organized in 1895. Since his reappointment he has been made president of the commission.

St. Katherine's Guild of Christ Church, Harvard (the Rev. F. E. Brandt, rector), has recently presented the parish with two handsome Eucharistic lights for the altar.

At St. Ambrose's Church, Chicago Heights (the Rev. C. A. Cummings, priest in charge), alterations on the church building have been commenced, including the finishing off of the basement for guild purposes. On Sunday, October 24th, the Rev. Mr. Cummings began services at the town of Dyer, Ill., in a little union congregation building. About forty-five people were present, and it is hoped that the Church may gain a foothold there. There are no Christian services there at present except that of the Roman Catholics, so the field looks promising.

RENOMUS.

#### NINE CONTEMPORARY BISHOPS WILLIAMSSES.

MA Y I ask space in your columns to call attention to a very curious coincidence which I have never as yet seen noted by any one, but which is really suggestive? This is that there are at the present time in the Anglican Communion no less than nine Bishops bearing the name of Williams—a fact specially interesting apropos of the meeting of the Church Congress in Wales this year. The nine are Drs. Watkin Herbert Williams of Bangor, David Williams of Huron, Canada; Joseph Watkin Williams of Kaffraria, Arthur Acheson Williams of Tinnevelly, and William Leonard Williams (late) of Waiapu, New Zealand. These are, of course, within the British Empire.

Within the American Church are Bishops Gershom Mott Williams of Marquette, Mich.; Arthur Llewellyn Williams of Nebraska, Charles David Williams of Michigan, and Channing Moore Williams, formerly for many years Bishop in Shanghai, but since 1889 retired and resident in Japan, who is, I believe, the senior Bishop of the American Church so far as consecration is concerned. The recurrence of the essentially Welsh Christian names David, Arthur, Watkin, and Llewellyn suggests, moreover, that these Bishops are quite Welsh by descent, if not by birth. It hardly looks as if the Church were "alien" in Wales.

HENRY C. RICHMOND, in the *Guardian*.

THE GREAT THING which a young man needs in a crisis of temptation is to declare for the right quickly. Leave no time for temptation to accumulate. It often requires a great deal of character to do that; not only a religious principle, but a strong character back of that.—Austin Phelps.

## FUNERAL OF THE LATE BISHOP HARE.

SIOUX FALLS, S. D., October 23.

**W**HEN the body of the late William Hobart Hare, D.D., Bishop of South Dakota, accompanied by his sons, a brother, sister, and cousin, reached Sioux Falls this morning, it was met at the station by the clergy of the state, who had arrived to be present at the funeral, the vestry of Calvary Cathedral, the men's club of the parish, the resident pastors of the different denominations of the city, including the dean of the Roman Catholic Cathedral, representatives of the commercial clubs of the city, and hundreds of citizens from all walks of life. Headed by the mayor and the city officials, they marched through the streets behind the hearse as it bore the body of the dead prelate to the chapel of the Cathedral, where it was to be placed under a guard of honor composed of the clergy of the district, until the hour appointed for the funeral.

At the door of the chapel the girls of All Saints' School headed the procession and marched into the chapel, singing "For all the Saints who from Their Labors Rest," as the vestrymen of the Cathedral placed the casket before the altar. At 10 o'clock there was a celebration of the Holy Eucharist, the Rt. Rev. F. F. Johnson being the celebrant, assisted by the Bishop of Minnesota, Dean Biller, and the Rev. Robert Doherty, D.D. The chapel was filled to its utmost capacity for this service.

At 4 o'clock, the hour appointed for the funeral, every factory wheel in the city and every street car was brought to a standstill, and every business house was closed, that all classes and conditions might gather with the Church people, who were assembling from all parts of the state to pay the last tribute of respect and affection to the man who had proved himself a faithful and true and loving shepherd to the flock committed to him for more than thirty-six years. Rich and poor, old and young, men and women of every station in life, of all creeds and no creeds, grasped eagerly the opportunity to do homage to the memory of one whom the people of this state had learned, as the years passed by, they could trust as a leader in the things which belong to their peace.

As one looked upon the multitudes that thronged the Cathedral and the grounds and streets surrounding it, mingling their tears with the tears of those bound to the Bishop by the closest of earthly ties, he must have found his lips opening again and again to exclaim, Behold, how they loved him! White and Indian clergy had come from the remotest sections of the state to bear tenderly and lovingly to its last earthly resting place the body of him in whom they had always found a faithful leader and guide, a sympathetic friend and helper, a loving and true father in God. There were eleven Indian and twenty-two white clergymen in the procession, and two Bishops, when six of the clergy placed the casket containing his mortal remains upon their shoulders and carried it from the chapel into the Cathedral for the funeral service.

Bishop Johnson had charge of the service and read the sentences, the choir chanted the psalms, Dean Biller read the lesson, and the Bishop of Minnesota took the Creed and prayers. The Bishop was buried, as he had requested he should be, on the south side of the Cathedral grounds. The alumnae of All Saints' School had assisted in the preparation of the grave. Bishop Johnson took the service at the grave. After the committal office had been said, the most touching scenes were enacted by those who had been brought into most intimate and loving relationship to the Bishop. Beginning with the youngest girl in All Saints' School, each pupil and alumna of the school, members of the faculty, Indian clergymen, and clergymen who had labored with the Bishop from the earliest years of his episcopate, and the members of the Bishop's family who were present, passed around the grave and dropped a white chrysanthemum upon the casket, until it was literally buried in flowers. While this was being done the choir of the Cathedral and the clergy joined in singing hymn after hymn.

When "the day [was] gently sinking to a close," as the choir chanted this beautiful hymn, the men of Calvary Cathedral and some of the clergy took up spades and filled the grave. When the last shovelful was thrown and the grave banked with flowers, the people moved out of the churchyard, led by the girls of All Saints' School, singing: "Breast the Wave, Christian." Only loving hearts and hands performed for this great apostle of the West the last sad offices. Even the man who drove the hearse asked that he be allowed to do it without pay, as a tribute of affection. The mayor of the city acted as funeral director.

## CONSECRATION OF DR. LLOYD.

**A**S briefly chronicled last week, the consecration of the Rev. Dr. Arthur S. Lloyd to be Bishop Coadjutor of Virginia took place October 20th at Christ Church, Alexandria, Va. There was an early Celebration and Morning Prayer was said at a later hour. For the consecration service a long procession included some eighty vested clergymen, with those from other dioceses first and the Virginia clergy following, and preceding the Bishops. The venerable Presiding Bishop acted in person, being assisted as co-consecrators by the Rt. Rev. Robert Atkinson Gibson, D.D., Bishop of Virginia, and the Rt. Rev. Alfred Magill Randolph, D.D., LL.D., D.C.L., Bishop of Southern Virginia. Bishop Randolph read the Epistle and Bishop Gibson the Gospel.

The sermon was preached by the Rt. Rev. William Crosswell Doane, D.D., LL.D., D.C.L., Bishop of Albany. The presenting Bishops were the Bishop of West Virginia and the Coadjutor of Southern Virginia. The certificate of election was read by the Rev. E. L. Goodwin, secretary of the diocese; the Testimonial of the diocese by Colonel Arthur Herbert, of the Standing Committee; the Certificate of Ordination by the Rev. Angus Crawford, D.D., Dean of the Virginia Theological Seminary; the Consent of the Standing Committees, by the Rev. Mercer P. Logan, D.D., rector of St. Ann's Church, Nashville, Tenn.; and the Consent of the Bishops, by the Rt. Rev. Frederick F. Reese, D.D., Bishop of Georgia. In the laying on of hands the Bishops named were joined by the Bishop of Washington and Bishop Courtney, sometime of Nova Scotia, nine in all.

Congratulations and friendly words were received at a luncheon which followed the service.

## BISHOP DOANE'S SERMON.

Borrowing from a report of the sermon by the Bishop of Albany contained in the *Churchman* of last week, we find the Bishop speaking in regard to ordination and the gifts of orders in "the Episcopal Church." "We do not presume," he said, "to define the methods or the authority of sending, in other Churches, or to refuse to count as lawful ministries in other religious bodies those who have not been episcopally ordained. I am quite sure that we must stop misquoting or misstating or misapplying these words any way: first, by making them a sweeping condemnation of all non-episcopal clergy; and secondly, by making it say, what at least in terms it does not say, that the episcopate was instituted by our Lord. What it says is, that 'from the time of the apostles there have been three orders of ministry in Christ's Church.' I think the time is coming when we shall have to re-state more accurately the fact which the Preface to the *Ordinal* sets forth; to make it plain that the meaning is, that through whatever variety and differences before this date in Asia Minor, in Italy, in Alexandria; whatever variation and differences there may have been before, at the beginning of the second century the episcopate emerges clear and distinct, and stands out as an order of the ministry holding the first place in ruling as in honor, and recognized as the channel for conveying orders; and more than this, that it continued to be an uniform and universal fact for fourteen centuries. Everywhere in Christendom the episcopate was found as chief in place, and order and rule, and having vested in it the power of ordination. Surely this condition could not have come by choice or chance; surely it seems a manifestation of a divine purpose and plan. Why is it not possible (not dwelling on its essentialness to a valid ministry; not even using the adjective valid or even regular) to agree on it as essential to the *historic* ministry, and, taking the valid ministries as they are (where doctrinal agreement exists, with no condescension on our part and no humiliation on theirs), to offer them this hallmark, this brand, this seal of historicalness; knitting together the second and twentieth centuries, and bridging over the great gulf of the last centuries of separation?"

In an appreciative notice of Bishop Lloyd, the *Outlook* says:

"A man of singularly winning manner and intellectual ability, a pulpit orator of fervency and force, and an administrator of singular wisdom, Dr. Lloyd's presence has been welcomed in churches all over this country and in many outside of it. It will be a misfortune if his episcopal duties prevent a continuance of the wide range of his pulpit activities, for few clergymen understand better than he how to influence congregations, no matter what their grade of education and culture. The secret of his success lies largely in his entire naturalness. He adopts the conversational form of address whenever possible; he discards notes, and speaks directly to the man or woman, and especially to the child, in front of him. He has been in great demand for Sunday school occasions, it being a foregone conclusion that no child in his audience would become restive. The House of Bishops will receive a welcome accession of vivacity, humanness, and profound spirituality."

## Two More Missionary Councils

### NEW ENGLAND MISSIONARY COUNCIL AT HARTFORD.

HERE was splendid interest evinced at the Missionary Council of the First Missionary Department, or "Department of New England," which held sessions in Hartford on Tuesday, Wednesday, and Thursday of last week. The enthusiasm manifested at the missionary meeting on the first evening, and the interest in the conference on Church Unity and especially in the paper by the Bishop of Vermont, which is printed in full in this issue, were chief features of the sessions; while the Church Club dinner on Wednesday evening and the luncheon given to the delegates by the Bishop of Connecticut on Thursday were pleasing opportunities for the lighter side of social festivities.

#### FIRST DAY.

Sessions were held in the parish house of Christ Church. There was a considerable attendance when the Council was called to order by the Bishop of Connecticut. The officers serve for three years, but a vacancy made it necessary to elect a secretary, and Mr. Henry M. Lovering of Taunton, Mass., was chosen, after Mr. E. P. Gilson of Rutland, Vt., had declined. Committee reports were received and the appointment of a department secretary involved a considerable discussion.

#### THE MISSIONARY MASS MEETING.

The missionary mass meeting in the evening at Christ Church was opened with a short service, at which the Bishop of Connecticut gave an address of welcome. Hartford, the seat of Trinity College, he said, has had in its parishes many men who have been prominent in the Church. It was the home of Horace Bushnell; near by is the birthplace of Jonathan Edwards. Only a few steps away stands the building in which the Hartford convention was held for the consideration of matters peculiarly affecting New England. Both in Church and in State New England has had her peculiar needs. In this department council there may be the beginning of the provincial system which the Church will need for her progress in the future. Yet whilst we must not withhold our eyes from the larger outlook which mission work gives us. We must have knowledge; that of the knightly soldier of the cross who was this day laid to his rest (Bishop Hare); that of Bishop Rowe in Alaska and of Bishop Brent in the Philippines. We must participate. It is not enough to give of our money, we must give ourselves.

The REV. H. L. BURLESON, from the Missions House, spoke in place of John W. Wood, who was in attendance at Bishop Hare's funeral, on "Recent Progress of Missions." The period of great expansion in missions, he said, is at an end, for there are now no more great areas to be opened and we cannot speak of territorial expansion. The doors of the world have been opened to the Christian Church and that for which our fathers have prayed has been accomplished in our day. This has taken away the last excuse of the Church for inaction. The time has come now to do the work more thoroughly and the Church is waking up to its obligations and its opportunities. It is doing more effective mission work than ever before. The old-time idea of a missionary, that of an elderly man in a long, black coat, with green cotton umbrella, and a Bible, sitting under a palm tree and singing hymns to heathen who could not understand them, has passed. The missionary of to-day must be of the best type of men; if he is a missionary carpenter he must be the best of carpenters; if a doctor, the best of physicians. Incompetent men cannot stand the strain, and if they are sent into the field they become either ornaments or amusements.

What is the business of the Church but expansion? We are beginning to understand the mission of the Church and we are learning to cut off the "s" from missions and the "y" from "your" and read the phrase as it should be, "our mission." The Church is learning, too, to give; not as much as it ought to, not as much as the Congregationalists and the Presbyterians give, but more than it did, so that the Board of Missions has met all its obligations this year and has still had a little left over.

The REV. S. S. DRURY of Boston, who has been in the Philippines with Bishop Brent, spoke on "Missions Abroad." He said that in Northern Luzon two Americans were forced to take shelter in a native hut during a tropical downpour, and found there three natives who had never been ten miles away from the place where they were born, who did not know that they lived on an island, who did not know that the country belonged to the United States, nor that it had ever belonged to Spain. To these men the Americans began to tell the story of Jesus Christ and the Incarnation, and the natives interrupted to ask if this took place before the Americans came. Mr. Drury said that hymnology shows that most of the mission spirit has been moved either by pity or by sympathy. Pity sent St. Francis Xavier to Japan, but he felt that sympathy sent St. Paul to Athens, and he thought that the missionary spirit of the future should be sympathy with the heathen rather than pity for them. We are not

(Continued on page 15.)

### SECOND DEPARTMENT COUNCIL AT UTICA, N. Y.

THE keynote of the entire council was sounded on the occasion of the very first public service, held in Grace Church on Tuesday evening, October 26th. The edifice seats 1,000. It was a rainy, disagreeable night, but fully 800 people were present to listen to the addresses; a welcome delivered by the Bishop of the diocese; Bishop Doane's address on "The American Church and Its Work on Behalf of the Nation"; and Dr. Alsop on "What this Church is Doing for the Evangelization of the World."

In his address of welcome, after speaking pleasantly of the advantages of Utica for the meeting, BISHOP OLMIESTED said three things stand in the way of more rapid progress: lack of interest, lack of breadth, and lack of information. The object of this council is to overcome these.

An affecting scene was when the first speaker on the programme, BISHOP DOANE, was brought into the chancel in a wheeled chair. He explained in a clear voice, heard by all in the hush of the occasion, that his appearance thus was due only to the infirmities of age. His address, though brief, was a very strong one. He mentioned where the Church might have been more active than it has, such as in preaching on public sins, relation of capital and labor, and temperance. In closing he spoke of the needs of humanity along these lines. The REV. DR. ALSOP, the next speaker, spoke of his observations of missionary work during his trip around the world, and paid a tribute to the work in Japan and China particularly, as carried on by all missionaries.

#### SECOND DAY.

On Wednesday morning, after two early celebrations of the Holy Communion, the Council convened for business at 10 o'clock, Bishop Olmsted presiding. Before any business was proceeded with, BISHOP SCARBOROUGH, speaking of the spectacle of Bishop Doane's attendance at the Council in spite of physical infirmities, characterized it and the address as a wonderful manifestation of spiritual wisdom and strength in the midst of weakness, and moved a vote of sympathy with Bishop Doane. It was adopted by a rising vote.

Delegates were present from every diocese in the Department except Porto Rico. During the offering of resolutions, etc., Bishop Doane was wheeled into the church, and the delegates rose to their feet. The Bishop addressed the Council briefly: "Don't tie a skeleton to a great living movement like this," he told them. He declared his physical inability to preside, and asked Bishop Olmsted to continue. Among the resolutions passed were one on the Armenian massacres; a message of sympathy to Dr. Hare, son of Bishop Hare; and greetings to the First Department Council.

At 10:45 the Council went into conference session. The REV. JAMES E. FREEMAN spoke on "What has Department II. Done for the Furtherance of the Church's Missions?" It was not so much what they had done, he said, as what we will do from now on, as evinced by the splendid gathering at this time. Theology, he declared, was being specialized, parochialism lessened, and missions made paramount. The REV. C. T. WALKLEY spoke on "Has this Department done all it can?" At the outset he criticised the Department for not having elected a Department secretary. Such a secretary, he said, must be the voice of the Department, and could be at strategic points and meet opportunities as no one else could. He also said "specials" for missionary work detracted from the regular offerings. In the discussion which followed, BISHOP SCARBOROUGH did not agree with the speaker that "specials" detracted from regular offerings. He advocated the election of a secretary however, who, he said, must be a man of exceptional ability, because of the importance of the Second Department. At this time, the REV. B. W. R. TAYLER, D.D., of St. George's Church, Schenectady, with considerable heat declared there was no need of a secretary; "if every rector would mine for the resources that are at hand." He said the rectors were preaching too much on trivial matters, and vigorously attacked socialism. The REV. JOSEPH N. BLANCHARD, D.D., advocated the need of a secretary.

At 1 P. M. the delegates, with a few of the local clergy, were entertained at luncheon by Mr. and Mrs. Thomas R. Proctor at their spacious mansion. At the resumption of the conference at 2:30, in the place of the Rev. Dr. Manning of Trinity Church, New York, who could not be present, the REV. W. W. BELLINGER, of St. Agnes' Chapel, spoke on "How to Organize a Congregation for Efficient Missionary Support." He said the real question was not how to organize, but how to arouse a congregation. In the method he spoke of three things: information, system, and inspiration. The REV. CHARLES DE B. BROUGHTON, of St. Paul's Church, Oxford, was the next speaker on the same theme, though he spoke from the view point of a small or rural parish. St. Paul's, Oxford, is mentioned in Bishop Tuttle's *Reminiscences* as containing people of means who had materially aided him. Mr. Broughton took this fact up, and declared the main thing was, first, to get the people interested, and then to keep up both the practice and traditions. Two motives

prevail in a parish, the competitive and the social. Develop the coöperative idea and the parish will begin to look beyond the parish to the field of the whole Church.

After Mr. Broughton's address the conference was thrown open for discussion, and as all those who took part spoke along the same line, condemning parochialism, etc., BISHOP BURGESS, who presided in the afternoon, said that to add a little spice to the debates, which seemed all one-sided, he would speak his convictions as gained from observations, viz., that the parish that was well developed parochially, that kept its property in repair, beautified the sanctuary, and paid its rector's salary, would be found also intensely interested in missions. This shifted the tenor of the debate somewhat, and a number of clergymen and laymen cited instances of parishes replete with equipment yet generous givers to missions.

The attendance on Wednesday morning was 255 and in the afternoon 365. There were comparatively few women; not above a hundred all day.

of religious affiliation and joining of all Protestants in missionary work. It is to be noted that his remarks in this regard were received in silence. His declaration, however, that "if the laymen of the Church have the cause of its missions put up to them, they will rise to the occasion with doubled gifts" was received with cheers. EUGENE C. DENTON of Rochester paid a high tribute to the staff at the Missions House, and said some of the best talent is at work there, such as in a business house would receive many times more than is paid them. They have helped us to publicity in our missionary work, and this publicity is our opportunity. Rt. REV. DR. COURTNEY was the closing speaker. After paying tribute to the methods of the Church in America, he said he believed that in time the Mother Church in England would learn to concentrate its Mission work in one society. He closed with a very impressive plea for all to conserve their energies to the spread of the Gospel.

#### BUSINESS ON THURSDAY.

On Thursday morning, after early Celebration, the Council met for business. The Executive Committee reported in favor of election



GROUP AT THE UTICA MISSIONARY COUNCIL.

[The four figures in front center are, respectively, the Bishops of Central New York, New Jersey, Bishop Courtney, the Bishop of Newark.]

#### THE EVENING DINNER.

Not the least notable feature of the meeting of the council was the dinner served on Wednesday evening, in the parish house of Trinity Church, when an exact total of 266 men sat down to the tables and partook of an elaborate menu and afterwards listened to addresses by well known Churchmen. BISHOP OLMS TED acted as toast master. R. FULTON CUTTING was the first speaker. He said that in this very practical age the Church must keep pace with the age. It had not always done so, in fact had lagged behind. The Church must be as scientific in its works as any business house. Yet while criticising the Church, he declared that from the thirteenth century to the present, Christianity has not had such a power and influence as now. There are two principles in our life of to-day: individualism and concentration. The Church has yet to learn that coöperation is the first element of success. When the several thousand young people recently vowed to "live as Jesus would," they had not taken into consideration the changed conditions of the present, as they should have done. Our Christian life should be lived as a society, as well as individually. This we have yet to learn and to practise, if we are to take an effective message to the pagans.

W. J. SCHIEFFELIN of New York spoke of the Laymen's Missionary Movement. He strongly advocated the abolishment of all lines

of a Department Secretary, and nominated the Rev. John R. Harding, D.D., rector of Trinity Church, Utica. The report was quickly accepted, and Dr. Harding elected.

Bishop Doane sent in his resignation as president. He was not present, and it was debated as to whether the resignation should be accepted or not. Bishop Olmsted, however, said he could speak for Bishop Doane and say he would insist on the resignation being accepted. This was accordingly done, with resolutions of regret. The Council then proceeded to the election of officers. Bishop Burgess was elected president, Bishop Lines vice president, Rev. Alexander Strong secretary. At this time greetings were received from the First Department. The following were continued as the Executive Committee: Rev. James E. Freeman of New York, Rev. R. B. Shepherd of Riverton, N. J., Rev. J. R. Harding, D.D. of Utica, N. Y. Mr. Pruyne of Albany, E. Fellows Morgan of Newark, Rev. Charles H. Smith, D.D. of Buffalo, Mr. Pierpont of Brooklyn.

JOHN W. WOOD explained in detail the sources of income of the Missionary Board. He was followed by the Rev. C. F. J. WRIGLEY, D.D., of Brooklyn, who emphasized the important place the large parish has in missionary enterprise.

BISHOP LINES, the newly-elected vice-president, occupied the chair Thursday afternoon. One of the speakers, REV. J. R. ATKIN-

SON, in the course of his remarks branded as a lie the charge that is sometimes made that it "costs a dollar to get a dollar to the missionary field." The cost of administration of our Board is not much above five per cent. After resolutions, including thanks to the parishes and people of Utica for the royal manner in which the Council was taken care of, this first meeting of the Council of the Second Department closed, save for an evening service, when 900 people assembled to hear Dr. Pott speak of the work in China, and Rev. Samuel H. Bishop taking the place of Bishop Greer, who was unable to attend, on "The Church and Work Among the Negroes."

From the outset the attendance at all the meetings of the Council was very large. No less than 200 men were present at the opening of each session, and the number quickly rose to 300 and 400 as men came quietly and listened to the speakers and debates. Many men from other religious bodies in Utica were in attendance, and all visitors seemed to take a keen interest in the topics treated. Only at the two evening services did the women approach the number of men present, and then they did not equal them.

Rev. Dr. Harding, who has been elected Department Secretary, has been rector of Trinity Church, Utica, for the past sixteen years. He is a fine organizer and an exceptionally able preacher. He told your correspondent that he was unable to say whether he would accept or not. But because of his excellent qualifications for the position all wish that he may see his way clear to accept.

#### SERMONS.

The following is from an unsigned contribution to the *Tasmania Church News*: The clergy of our branch of the Church are not, as a body, great preachers. The English are not orators to the manner born. The power of oratory belongs rather to the Celt than to the Teuton. The Englishman lacks the quickness of perception, the emotions of responsiveness, the vivid imagination, the felicity of illustration, the ready sympathy, placing speaker and hearer on common ground, which go to make a successful speaker. We have had few men to compare with Burke, Sheridan, and many another of Celtic descent. Still, whatever the defects of our sermons (and they are many), and although the widespread growth of literature has to some extent taken their place, the members of our Church would not willingly, I believe, have sermons withdrawn from our public worship, however they may have often suffered from wearisome preachers.

Our numerous sermons are a modern innovation. Seeing, however, that they have become subsequent in our public worship, it is a remarkable and discreditable fact that the Church does nothing to train her preachers. Our clergy are not taught how to speak and persuade, they are not even taught how to read. Who has not often suffered from the faulty utterance by the cleric of the prayers of our grand Liturgy and the expressionless reading of the Lessons? Still, even as matters are, sermons might be somewhat improved. They are too many. It is surely a cruel tax upon both speaker and hearers when a busy pastor is expected to preach twice, and even thrice, in one day to the same congregation. . . . The habits of condensing thought, and using short words and short sentences, are very useful. Self consciousness passes in proportion as the preacher realizes that he is commissioned to deliver a divine message. Faulty sermons are owing not so much to the clergy as to the authorities of the Church, who do so little to train candidates in this important duty of Christian instruction in sound doctrine and holy living.

#### "HIGHER CRITICISM" APPLIED TO RECENT EVENTS.

WHEN Dr. Schmauk issued his trumpet blast against the negative critics, nothing in the work interested the writer more than page 177. To the statement that "the negative theory assumes that the same or similar things will not happen twice in the same history," a footnote was added setting forth that the family physician had just come in and reported being sent for by two women, both of whom had fallen down stairs and broken their legs at the same time, one in the northern, the other in the southern part of the town. This double event the future Higher Critics of the *Chronicles of Lebanon* will declare to be "a combination by a redactor of several inconsistent traditional accounts of the same account, originally recorded in different documents, and as they do not agree, there is probably only a grain of truth at the bottom of the story, or it may be entirely fabulous!"

Apply this reasoning to the Cook-Peary incidents, and you get rid of them, and avoid a great deal of unpleasant newspaper fuss. Both men "found" the pole in the same month, April, though in different years! Both simply wired the brief word "Success" in announcing their discoveries! Both explorers' telegrams were delivered to their wives in the same, little, obscure town in Maine! Both men arrived in America on the same day! Could anything be more sure than that we have here either two accounts of the same event, or, what is more probable, that there is "only a grain of truth in the whole story, or indeed that it is wholly fabulous," manufactured no doubt by a syndicate of enterprising American newspapers on the basis of explorations intended to reach the pole and manufactured to increase newspaper circulation?—Q. E. D., in the *Lutheran*.

#### THE LIVING CHURCH

#### NEW ENGLAND MISSIONARY COUNCIL AT HARTFORD.

(Continued from page 13.)

to save from but to save for. The man who gets close to the heathen finds that they have many good qualities and the soil in which the seed is to be sown is not arid but fertile. One of the first things Bishop Brent did in the Philippines was to buy a sawmill, and it was a wise act; the heathen need cleanliness, better sanitation, and better homes. They need doctors as well as ministers, they need all the aid that all sorts of men and women can give them who go to them with sympathy. Money is needed, but most of all men are needed.

The last speaker of the evening was BISHOP BROOKE of Oklahoma and Indian Territory, who said that the Church is strong in that part of the West where Connecticut Churchmen settled. The tidewater Churchmen in Virginia and Maryland did not emigrate, but the poorer whites and the Presbyterians did, and their descendants have been dominant in the settlement of the Southwest. He spoke of his own state which, twenty years ago, had a population of less than 300,000, while now it has in the neighborhood of 1,600,000. The Church is weak in Oklahoma, where there are many sects already established, but if the Church is good for Connecticut and New York it is good for Oklahoma and the rest of the Southwest.

The service closed with the benediction given by Bishop Niles.

#### SECOND DAY.

After the early services a conference was held on "The Mission of the Church in New England to Colleges and Schools," the Rev. S. S. Drury of Boston and Professor C. S. Baldwin of Yale University being the speakers. The latter made it clear that collegians will love and respect the Mother Church when she is presented as worthy in origin and aim and with a venerable and heroic history. Discussion brought out the harm done by the misleading accounts of Reformation history contained so frequently in text books, and a resolution of the Bishop of Vermont directed the attention of the clergy and of others to the misrepresentation of the historical character of the Episcopal Church and the Church of England which is not uncommon in our public schools as well as in many popular publications found in our libraries.

An able report was presented by BISHOP PARKER of the needs of the foreign population, which is becoming so large a factor in New England rural districts, as also in the cities. Speaking particularly of those foreigners connected with any of the Eastern communions, he recommended co-operation with their Church authorities and the distribution of religious literature in their own language. He thought it would be useful for our clergy to invite calls upon them for ministrations when these are without clergy of their own, and to lend them our parish houses. The committee on this subject was continued for further study and will publish monographs giving information as to the numbers, distribution, needs, and problems of resident foreigners. It is hoped ultimately to train American Churchmen to learn their languages and customs so as to be able to work more efficiently among them.

An animated discussion followed on the subject of More Effective Methods of Raising the Apportionment. The BISHOP OF MASSACHUSETTS was the appointed speaker and gave an interesting account of last year's successful effort in raising the amount in Massachusetts.

Hearty congratulations were extended to Bishop Brewster on the twelfth anniversary of his consecration. The Rev. William Gardiner Cambridge of Southborough, Mass., was elected department secretary.

#### THIRD DAY.

The feature of the third day was the paper on Church Unity by the Bishop of Vermont, which is printed on another page of this issue. The subject was quite generally discussed afterward, particularly in its bearing upon the conferences with distinguished Congregationalists which have been held within the past year in Hartford.

The Bishop of Connecticut very delightfully entertained the delegates at luncheon.

AS FAR BACK as we can remember, says the *Christian Register*, the statement has been made, and often repeated, that ninety per cent. of all the men in New England who go into business reach middle life without having succeeded in the enterprises which they had undertaken. This does not mean that they have been reduced to poverty, but they have lost their independence or have become resigned to success on a lower level. A great deal is said about the failure of the ministry. Taking business men and ministers in classes of a thousand each, it is safe to say that the ministers will stand the test of comparison so far as success is concerned. They are few who attain to celebrity as orators and organizers. They are many who do not succeed in the way they expected at the beginning; but the great majority of them may be, and are, regarded as worthy servants of the people without whom the moral welfare of the community would be speedily imperilled to a greater extent than it now is.

## CHRISTIAN UNITY.

BY THE RT. REV. A. C. A. HALL, D.D.,  
Bishop of Vermont.

A PAPER READ BEFORE THE NEW ENGLAND MISSIONARY COUNCIL AT  
HARTFORD.

HERE can be no manner of doubt as to the importance of this subject, and its claim on our consideration. I do not know that I should have ventured to introduce it myself, for I doubt if what I have to say may be generally acceptable. But having been appointed by the committee to speak on the subject, I am glad of the opportunity to say certain things that are in my mind. I may gather what I have to say under three heads:

- I. The Reason for seeking reunion:
- II. Ways in which it seems to me we can rightly look for it;
- III. The difficulties as I see them, and the dangers of rash or ill-considered action.

I have written down what I desire to say, because there is so much, and the time is necessarily limited.

I. Just to mention (without dwelling at length upon them) some of the chief reasons for seeking reunion:

1. First, but by no means most important, is the shocking waste of resources involved in our divisions, by overlapping ministrations.

These often provide starveling or wholly inadequate stipends, with less occupation than many a good man might desire. And this while a large and an increasing number of people are drifting away from the Church ministrations.

2. But the economic waste is the least important. Far more grievous is the loss of moral power in bearing witness to Christ for Christian belief and for righteousness, the forfeiture of the moral leadership that should belong to the Christian Church in grave social questions. In particular, by our divisions the exercise of discipline is rendered almost impossible, the expression of the disapprobation of the Christian community frowning down evil. A person subjected to discipline in one religious body is very likely to be welcomed as a martyr elsewhere.

3rd may be mentioned the practical impossibility under existing conditions of giving religious education to our children, the mass of them. We are sharpening wits without moral or religious guidance, the moral instruction which some fancy may be given apart from definite religious teaching will be found to require religious support and sanction.

4. We lose the balance and checks which the Catholic Church should provide, as it embraces persons of different position, temperament, and view as of varying nationality. Now each set flocks by itself. Elements of belief or practice, and of character, which should be healthy contributions to the common stock, become in isolation exaggerated and distorted.

5. Such considerations help us to understand the emphasis laid on Unity in the New Testament Scriptures. An unprejudiced mind can hardly fail to perceive that unity, the oneness—external as well as internal—of the Church He founded was a part of Christ's design. Such was certainly St. Paul's conception of the Christian Church: the one Body animated by the one Spirit, serving the one Lord, professing the one Faith, with one Baptism for its rite of initiation; the one body with its many members, each fulfilling its proper function for the common good.

II. For these reasons, in order to gain these advantages and avoid these losses, and in obedience to our Lord's will, we must be ready to make great efforts, to sacrifice our preferences, to show ourselves really large-hearted. We should try to see and put things in their true proportion, and be prepared to make careful explanations, by way of removing obstacles.

1. We would make it plain that our desire for reunion does not turn simply or chiefly on a question of organization; but that it is a desire to realize the oneness of the Church as a part of Christ's design, and with a view to the objects just specified.

2. That the succession of the ministry, a due transmission of its authoritative commission, is a deeper and more fundamental principle than the particular differentiation of orders or ranks of ministers.

3. That we regard the ministry not as a caste separated or separable from the whole body of the Church, but as representative thereof, the organ—divinely appointed, not humanly devised—through which the body acts, or which acts on behalf of the whole body.

4. That we value and contend for the due succession of the ministry as one great safeguard for the preservation of the faith. History seems to show that the two are generally linked together.

5. It is not so much our duty or desire to discuss the *or a nō* of a separation or division, as to see whether there is sufficient ground for its *continuance*.

6. We must be prepared to allow great freedom as to worship in different congregations, both in the use of more or less of ceremony, and in the use of extempore prayer, provided that due care is taken to secure the proper administration of the sacraments.

7. So also, within limits, a wide latitude as to opinion must be recognized, provided the great truths of the Creeds are held. We should distinguish sharply between the *facts* of the Creed on the

one hand, and on the other, *explanatory theories* about these facts, which belong to different theological systems, and which must necessarily vary with advancing knowledge and with changing philosophical conceptions. A caution is needed here. Dr. Newman Smyth advocates "unity amid much diversity of beliefs." This (if I understand his meaning) is not our conception of the "One Faith," linked by St. Paul with the "One Lord" and the "One Baptism." Nor is hope to be found in what apparently is Dr. Newman Smyth's refuge from controversy or discussion—Pragmatism, which treats the statements of the Creed as not necessarily true in fact, but as symbols of spiritual truths. If these be held, the belief in the fact may be discarded. According to such a solution or explanation, the incarnation would be a symbol of the union of the Divine and human, and the Resurrection a figure of the victory of righteousness. One may ask, Can this be a gospel for the poor, or for the mass of men? and, How long may we expect the spiritual truth to be held when the fact on which it is based has been rejected?

Without entering on the question of their respective values, but simply regarding them as local and temporary statements as distinct from Catholic Creeds, we are ready to sacrifice the Thirty-nine Articles of Religion along with the Westminster Confession; but we cannot surrender the creeds as statements of facts.

8. We should certainly make the most of all common ground, and work from the centre to the circumference, instead of *vice versa*. And here we must put in the front, real devotion to our Lord Jesus Christ. Belief in Him means much more than right belief *about* Him. A layman, Mr. George Wharton Pepper, has said: "The essence of Christianity is such a practical, thorough-going devotion to the Person of our Lord Jesus Christ as manifests itself in a life lived in conformity with His standards." In order to make the statement more truly apostolic, I would add: "by the aid of grace received from Him."

9. We shall be ready to work with others, as Christian men and citizens, on common ground for common objects, philanthropic, moral, and social, where no question of ecclesiastical organization or ministerial status is involved. This is something quite distinct from Union Services, where ministers stand on a plane of assumed equality.

10. We should make it plain that while we contend for the necessity of a duly authorized ministry for the validity of sacraments, *i.e.*, for the Divine guarantee, we make a distinction between validity and efficacy. We do not suppose that Almighty God *ties* Himself to use none other than the means He has appointed, to the use of which He *ties us*. As a matter of fact, among Protestant bodies generally a very different conception of sacraments prevails from that which we hold, and which is held by those who have retained an Apostolic ministry. We may well believe (without any violation of principle) that others receive all that they look for—and more besides.

III. On the other hand—coming to the Difficulties and Dangers—I am sure we ought—

To distrust what Dr. Newman Smyth felicitously characterizes as "flickering expedients," like the Federation of Churches, union services, the exchange of pulpits, as a substitute for unity. These altogether fail of the ideal we should keep before us. They tend surely to Undenominationalism (from which in practice Inter-denominationalism is hard to distinguish); and this, to my mind, is a poor and weak caricature of the Christian religion, sacrificing the strong point of each religious body (instead of bringing them all together for the common profit), and leaving an invertebrate and flabby residuum of Christian sentiment.

2. We must remember that any rash and ill-considered action may do more harm than good, (a) risking schism among ourselves, and (b) certainly hindering us from acting as mediators with the Latin and Greek communions. No scheme of reunion could be satisfactory that ignored these great historic Churches. They assuredly have gifts needed by all, contributions to make to the common treasury.

3. I am sure it is not wise to blur differences but to face them frankly. If what are counted distinctive church principles are wrong, let us acknowledge this boldly and surrender them, not contenting ourselves with half measures, which please no one and are in themselves unsatisfactory and illogical. If on the other hand, Church principles are right, we cannot compromise them for the sake of a seeming unity, which would soon break down, as questions that had been shirked forced themselves to the front.

4. In particular, we cannot accept or entertain any such proposals as those contained in the report of a committee of Connecticut Congregationalists, to which Dr. Newman Smyth's name is the best appended. These practically ask for the surrender of our whole position.

a. They suggest that we should throw over confirmation or treat it as something merely optional—or only for our own children—an Apostolic ordinance belonging to the first principles of the doctrine of Christ to which we are bound to bear witness, and seek to restore it to all.

b. With regard to ordination they suggest that we need only insist on some further authorization being given to Congregational

ministers, in order that they might administer the sacraments in our churches.

(c) The scheme proposed would apparently allow the two communions (and of course ever so many more) to remain really separate; Congregationalists being decorated by us with a sort of pseudo-episcopate (seemingly of their own and distinct from ours) as an "organ of fellowship between different bodies" and "a means of executive unity."

5. I desire here again (as I have frequently had occasion to do before) to protest against the popular misconception or misunderstanding of the Chicago-Lambeth Quadrilateral, as if those four conditions contained all that we had a right or desire to require, whereas they are laid down as preliminary points of agreement, upon the acceptance of which by different bodies further conference might profitably be held.

If those conditions for reunion were exclusive or exhaustive, no *consecration* of the elements in the Eucharist could be insisted on. Our Lord's words might be used simply in distribution.

6. In like manner the particular clause with reference to "the Historic Episcopate" is often misunderstood. It is "the Historic Episcopate"—not varying in its character or origin, but—"locally adapted in the methods of its ministration to the varying needs of the nations and peoples called of God into the Unity of His Church." This does not mean that so long as there are officers called Bishops—perhaps consecrated by Bishops—that is all we care for. This would show the most superstitious regard of the episcopal office. The Arkansas plan, or Bishop Brown's, contemplates (so far as I can make it out) the consecration and then letting loose of persons in episcopal orders to propagate further schism, heading separate bodies of Christians with distinct organizations and varying confessions of faith—in disregard of the two great purposes which the episcopate is intended to serve, the preservation of unity and the guarding of the faith.

The adaptation intended (as I understand it) is of a very different nature from this. It means that Bishops need not hold any sort of feudal position or state privilege, as in England; that diocesan episcopacy is not the only form of episcopal government or ministration; there may be Missionary Bishops, like ours, who act practically as Vicars-General of the House of Bishops. There may be Coadjutors or Suffragans. Dioceses may be larger or smaller. The authority of the diocesan Bishops may be limited by the rights of their own Synods or Convocations, or by Provincial authority. It is possible there might be a college of Bishops, such as some suppose to have existed at Alexandria, presbyter-bishops who had all received the right to transmit the ministerial commission. The Historic Episcopate is locally adapted among ourselves in the Anglican communion. It varies in England, in Scotland, in the United States.

7. A word may be said with regard to the declaration that accompanied the original Chicago Quadrilateral. It is often quoted or referred to, as in Dr. Newman Smyth's book and in the report of the Connecticut Congregational Committee already referred to. There was a repudiation of a desire on the part of this Church "to absorb other communions." Certainly we do not desire to make Protestant Episcopalians of all Christians. Most of us are ready to drop the name if another suitable title (at once true and modest) can be found as a substitute. We do not desire to impose on others (as I have already said) our minor peculiarities. We wish rather to be free from some of our own present limitations. We acknowledge our defects and failures. We have all to return in humility and repentance to a more primitive and Catholic model, to a truer ideal.

But if the declaration is understood as meaning either (a) that we are prepared to surrender distinctive principles that we have inherited from the undivided Church, and that others have lost, or (b) that we are content to be one among several bodies existing side by side in the same country or district, in full communion one with another, but retaining separate organization—then we must repudiate either the interpretation as erroneous, or the declaration as misleading.

8. What line would you take, it may fairly be asked, about comity or proselytizing? In view of the vast field and the few laborers I would by all means choose by preference a district that was unoccupied. But we must claim freedom (1) to follow our own people wherever they may be; (2) to receive those who honestly seek our ministrations, while we abstain from any wanton aggression on other bodies or attempt to upset individuals who are content with their present position; (3) I should make no compact with regard to the future. This is open to misunderstanding, and we ought not to find our successors under possibly different circumstances.

9. One great practical difficulty in New England lies in the absence of authoritative and binding standards in the bodies around us—as to either faith or morals. Congregationalists throughout New England generally are the largest and most powerful Protestant body. But each congregation is free to make its own creed; practically, I believe, each successive minister. Modern Congregationalists are often indistinguishable from Unitarians. Those which are called orthodox not infrequently exchange with avowed Unitarians. Where are you going to draw the line?

The difficulty is as formidable in the matter of morals. There

is no recognized law with regard to marriage.<sup>†</sup> Only lately in my own diocese a woman who was seeking a divorce from her husband, with the express denial by her of what is called the Scriptural ground, and with the avowed intention of marrying another man to whom she was already engaged, was publicly received into membership with the Congregational Church, against the protest of the rector of the Episcopal parish, where she had been a communicant, and where she had been warned by both rector and Bishop that she would, by her proposed second marriage, forfeit the right to communion; she was subsequently married by a Congregational minister, not the pastor of the church. This is merely an instance. I am persuaded that ethical differences are quite as formidable an obstacle to reunion as any questions of organization. The fanatical temperance people have carried captive most of the Protestant churches in New England. Genuine wine is hardly ever used for their communion.

The Methodist Episcopal Book of Discipline enjoins "the pure, unfermented juice of the grape."<sup>‡</sup>

10. In conclusion, not by way of discouraging efforts and prayers for reunion, but by way of encouragement under failures and disappointments, one may ask: Has the ideal of Unity ever been fully realized any more than the ideal of sanctity? In St. Augustine's time it was not; nor in the days of the Apostolic Fathers; nor in New Testament times. Certainly we must not sacrifice Truth, any more than Righteousness, for what looks like Peace. The Church is intended to witness in the world before all; it is not expected that she will actually embrace all. Her influence extends far beyond her own borders.

I would entirely make my own, and urge on all, the balanced resolution (58) of the last Lambeth Conference. "This Conference reaffirms the resolution of the Conference of 1897 that 'Every opportunity should be taken to emphasize the Divine purpose of visible unity, amongst Christians as a fact of revelation.' It desires further to affirm that in all partial projects of reunion and intercommunion the final attainment of the divine purpose should be kept in view as our object; and that care should be taken to do what will advance the reunion of the whole of Christendom, and to abstain from doing anything that will retard or prevent it."

While such principles are adhered to, nothing but good can come from Conferences such as we congratulate the Bishop on holding in Connecticut, conducted with mutual respect, in a prayerful spirit, and with an earnest desire to see from either side what are the difficulties which actually stand in the way of reunion. Such Conferences, both private and more authoritative, between representatives of different communions, have been recommended by the Bishops assembled at Lambeth, both in 1888 and in 1908, "to consider what steps can be taken, either towards corporate reunion, or towards such relations as may prepare for fuller organic unity hereafter."

In 1888 the Bishops further recommended "As of great importance in bringing about reunion the dissemination of information respecting the standards of doctrine and the formularies in use in the Anglican Church; and the dissemination of information on the other hand, respecting the authoritative standards of doctrine, worship, and government adopted by the other bodies of Christians into which the English-speaking races are divided."

We are to "love in truth," and to "speak the truth in love." Both love and truth require knowledge.

<sup>†</sup>Part IX., ch. III., p. 446; <sup>‡</sup>cf., p. 34, "Special Advice Concerning Temperance."

THE EVANGELIZATION of the world, in this or any other generation, depends upon the interest felt by the followers of Christ in this undertaking, says the *Standard* (Baptist). It is probable that some of those who call themselves Christians will never take upon their hearts the welfare of their fellow men, for their conception of the Christian life is utterly inadequate, and they seem impervious to influences that should correct their vision and stir their hearts. But, recognizing these exceptions, the great mass of Christian disciples are potential forces for the redemption of humanity. When they come to understand the need, to see clearly the degradation and hopelessness of those who are without God, when their interpretation of the Christian religion has been corrected by comparison with the teaching and spirit of its Founder, they will become active agents in the divine propaganda to which our Lord has called all those who profess to love Him. Any campaign undertaken in behalf of increased interest in missionary undertakings must aim to increase knowledge. The heart is not stirred by needs of which it is ignorant. . . . The Christian who knows nothing of conditions in China or Japan or Africa cannot be expected to develop any keen anxiety that the gospel be carried to these lands. The one who is ignorant of the slums of American cities, of the intellectual and moral destitution of multitudes in our own land, will go calmly on his way unstirred by any desire to remedy wrong conditions. Whatever brings the members of our churches face to face with things as they are, whatever makes clear to them the ignorance and heart hunger and wretchedness of the millions who are without Christ, goes far towards begetting interest in missions.

<sup>†</sup>See App. F in my Charge on *Marriage with Relatives*, p. 35.

## A BISHOP'S LIFE.

SOME EXTRACTS FROM A SERMON PREACHED AT TRINITY CATHEDRAL, CLEVELAND, ON THE OCCASION OF THE TWENTIETH ANNIVERSARY OF THE CONSECRATION OF THE BISHOP OF OHIO.

BY THE RT. REV. BOYD VINCENT, D.D.,  
*Bishop of Southern Ohio.*

**T**AKING for his text Psalm 126: 6, "He that now goeth on his way weeping, bearing forth good seed, shall doubtless come again with joy, bringing his sheaves with him," the Bishop spoke of the value of such celebrations as this, and recounted the statistics showing the marvelous growth of the diocese of Ohio from 8,000 to 23,000 communicants during Bishop Leonard's administration, and the other marks of growth within that period. Passing to considerations in the more intimate features of a Bishop's life, he said:

"It is almost pathetic to look back from the standpoint of later years to the glowing ideals and hopes which fill a young Bishop's soul. He wants to be a true spiritual leader of his people; a strong and helpful preacher; an instructive teacher; a faithful guardian and propagator of the historic faith; an example and inspiration in all righteousness and in all well-doing; a felt and acknowledged power for good in the whole community and in all which concerns his fellowmen. He longs to be a real father in God to his people; to have their respect and affection; to be the chosen and trusted counsellor, both of his clergy and his laity, in all their difficulties and differences; to be the promoter only of love and peace. He hopes to be a wise and efficient master-builder; farsighted and resourceful; organizing his diocesan work and promoting growth in all directions; laying broad foundations of educational and charitable institutions; making his whole diocese fruitful in all good works. He looks forward, too, to being an active and useful member of the House of Bishops; furthering the interests of Christianity at large; helping to organize widely and guide wisely our own branch of the Church in her great work in the world.

"And yet far too soon after such a time of ideals and hopes there comes another of disappointments and disillusionments.

"The young Bishop, instead of finding himself steadily growing in spiritual power and influence, begins to find, to his awful surprise and grief, that he is actually being secularized by the very work of his sacred office. In spite of all his efforts, there is not sufficient time for spiritual self-culture, for the preparation of sermons, for the work of the scholar, for thinking widely afield about the things of the kingdom, for even the quiet possession of his own soul. All this is simply impossible in the strenuous, compelling spirit of our American life, in the present needs of our American Church, in the still largely missionary conditions even of our organized dioceses. All careful plans and habits of life are broken up by the urgencies which simply will not wait on system. A Bishop's time and strength must be forever given up to traveling, to business meetings, to raising money, to settling parish quarrels, to manifold details and often unnecessary trifles. Gregory the Great once wrote: 'Under the guise of the Episcopate, I have really returned to the world. I am burdened with many more worldly cares than I can remember to have had while I was a layman. And while to those without I seem to have risen, I feel that I have really fallen.' This Church has never had a greater or more godly Bishop than Bishop McIlvaine. And yet within only a few years after his consecration, he too could write: 'My dangers in pursuing the work of my new and most holy office are many; but chiefly of falling into a secular spirit . . . Between the cares of the college and the diocese, I seem to be fast losing all my spirituality of mind . . . In my visitations, especially, I fail in that continual spirit of effort to do good, to make impressions, to lodge something for eternity in the minds of men.' Even the late energetic Bishop of London was obliged at last to protest, and to ask his clergy to excuse him from 'blessing any more hassocks' . . . .

"Even the House of Bishops is disappointing, in a way, to such a young idealist. There is little play there nowadays for the power of individual initiative. The corporate influence of the whole House of Bishops on our legislation is far less than is supposed. It has grown so large that its work, like that of our National Congress, has to be done mainly in committee. And even this is hampered in turn by the fact of two Houses and the mass of legislative machinery which regulates the whole General Convention.

"There grows on a Bishop a deep and reassuring conviction of *the reality of his office*. Whatever may be his views as to the divine institution and necessity of the Bishop's office, experience will fully convince him of its practical value at least as a constituent part of the historic Church. For instance, he looks back over the centuries to the beginning and sees that as always, so now, the Bishop both in his individual and in his corporate capacity, is, more than any other man, a responsible custodian of the faith. Again, a Bishop comes to find comfort in his office as a *center of unity*. He sees that, as a matter of fact, it always has served just such a purpose. He sees that it knit and held together the great organism of the Universal Church at the beginning. He sees that it could not prevent division altogether, but that in those divisions, it, more than any other external factor, at least held the separated portions of the Church together in great historic masses; that it has preserved the solidarity

of the great Greek and Latin and Anglican communions within themselves; and is to-day the one organic factor, most promising and most potent, in any possible reunion of Christendom.

"More than this: Just so far as a Bishop comes to see in his office a chief guardianship of the faith and a center of unity, will he see in it, also, a *real channel of life to the Church*. In spite, too, of the canonical limitations under which he has to work, a Bishop comes to see how much *executive efficiency*, after all, there is in his office. Numbers for counsel, but a single executive for administration: this is a maxim of worldly experience, justified of all men. It proves its own truth again daily in a Bishop's experience. So any Bishop who learns to look at his office in all these larger aspects of it, must find comfort and strength in such facts, whatever may be his estimate of himself."

## MORAVIANS REPLY TO LAMBETH PROPOSALS.

**T**HERE is contained in the (London) *Church Quarterly Review* for October a paper entitled *The Moravian Church and the Proposals of the Lambeth Conference*, by the Rev. W. N. Schwarze, professor of Church History in the Moravian College, Bethlehem, Pa.

The writer examined somewhat carefully the Lambeth Proposals, which were printed in and commended by THE LIVING CHURCH last winter, and in a general way argues that the Episcopal succession has been maintained among the Moravians, though he frankly says that "while the three orders of ministry are maintained among Moravians, episcopacy is not among them regarded in the same way [as among Anglicans]. They prize episcopal succession, secured in the manner already set forth, as 'a valuable inheritance, as one of the principal links which cement the former and the present Unity, and as the historic form of its organic life.'" The writer states that the Moravian view of Bishops is one which gives to them "no manner of claim to the control of the whole Church, or to any part of it." They have no ruling power, but "their special function is ordination of ministers. Their office, moreover, is defined to be 'in a peculiar sense that of intercessors in the Church of God.' They wield spiritual influence. Such a polity, obviously, differs considerably from the diocesan episcopacy of the Church of England. It cherishes episcopacy as a valuable part of Catholic tradition, it does not regard it as embodying all of the Catholic tradition with respect to government and discipline. It has allowed the Church to enjoy the advantages of a confessional form of government, giving marked prominence to the Headship of Jesus Christ over the Church in all its proceedings; it has enabled it to recognize the validity of Presbyterian ordination. It has planted the Church on the comfortable ground of historic organized fellowship of Christians and secured to it a heritage of spiritual liberty. Such a constitutional principle would hardly be consonant with the requirements concerning episcopacy necessarily associated with Lambeth Conference proposals." Thus there is expressed a disappointment at the Lambeth Proposals "which," says the writer, "spell for Moravians, particularly in the light given by the interpretation of the Lambeth proposals in the letter of the Archbishop of Canterbury, subordination, or, at least, assimilation to the Anglican model" . . . . "Should, in accordance with the scheme presented in the Lambeth resolutions, Anglican orders be superadded to the Moravian, there would be, for an indefinite interval, difference in the standing of various Moravian ministers. Parity between the Anglican clergy and the Moravian clergy is not recognized in the proposals. The plan of union would introduce into the Moravian Church another line of ordination. Hitherto, a Moravian minister ordained anywhere has been on the same ecclesiastical footing with every other Moravian minister. Under the proposed plan of union there would be two kinds of Moravian ministers, and the difference in status of these differently ordained men over against the Anglican Church would be very apparent. Thus the Moravian Church would have to deal with a confusing and disturbing element."

Of the Moravian body, he says, "It has 'ever maintained and practically exhibited the position of a true Union Church, in which individual Christians of every Protestant denomination can meet, as on common ground,'"

To the paper is appended a preamble and resolutions in reply to the Lambeth articles, which were unanimously adopted by the General Synod of the Moravian Church at its international session last June, as follows:

## "PREAMBLE.

"The General Synod of the Moravian Church (*Unitas Fratrum*), mindful of her ancient friendship with the Anglican communion, rejoices in the prospect of closer relations on the basis of our common Faith, and the service of our common Lord; and hopes that a step may thus be taken towards the greater Unity of Christendom, to the glory of our Father in Heaven.

"With regard to the several proposals of the Lambeth Conference of 1908, this Synod resolves:

"I. That we welcome the resolutions of the Lambeth Conference (1908) on Intercommunion with our Church as expressing a true Christian desire for Unity; and while we do hold that any visible

succession in the ministry is essential to the continuity of the Catholic body of Christ we accept mutual participation in the consecration of Bishops, if the authorities of either Church should give an invitation to the authorities of the other Church, as a fitting symbol of Intercommunion.

"II. That we adhere strictly to our principle that 'the Holy Scriptures are our only rule of faith and life,' and at the same time refer to the official statements of successive synods as showing that our understanding of the Scriptures agrees substantially with the recognized doctrinal standards of Reformed Christendom (e.g., the Nicene Creed, the Augsburg Confession, the Articles of the Church of England and the Westminster Confession).

"III. That we hold that Intercommunion with the Anglican Church must rest on the same mutual recognition and freedom to coöperate as now exists between us and several Churches, Episcopal and other, in Europe and America; and, corporate union not being in question, we regard our position as that of an independent branch of the Church Catholic, 'an Ancient Protestant Episcopal Church' as described in the Act of Parliament 22 Geo. II. cap. 120.

"IV. That we cordially agree in principle to the mutual recognition of the authorities of the respective Churches in their several functions; and in regard to the future position of our Bishops we consider that the interests of the effort towards Intercommunion will be best served, and possible misunderstandings be most readily avoided, if the principle of absolute independence within the separate jurisdictions of both Churches is observed and maintained on the basis of mutual ecclesiastical equality.

"V. That, although from the earliest days of our Church our custom has been, as in the Eastern Orthodox Church, to have the rite of Confirmation performed by the chief minister of each congregation, yet modifications in the administration of Confirmation, if desired by any Province, be sanctioned, provided they are not such as would raise any difficulty with regard to our fully recognizing the position of communicant members who have not been confirmed by a Bishop, or of communicant members of other Churches which do not observe this rite.

"VI. That we should welcome any arrangements that might be made for the ministers of one communion to preach on special occasions in the churches of the other communion during the period of transition between the acceptance of the principles of Intercommunion and their formal ratification.

"VII. That the General Directing Board on behalf of any mission province, and the synod of any self-governing province on its own behalf, be empowered to take the needful steps to realize Intercommunion with the Anglican Church, in accordance with the foregoing resolutions; but that these resolutions shall become operative in any self-governing province only after the synod of that province has given its approval to them.

"VIII. That General Synod empowers the Bishops of the British Province, together with the British P.E.C. [Provincial Elders' Conference], to conduct future negotiations, as need arises, with the committee appointed by the Archbishop of Canterbury."

It will be remembered that the present invalidity of Moravian orders was reported at the Lambeth Conference to be practically established.

### OMISSION.

Self-satisfied, I laid me down to sleep,  
My conscience clear! and, like the Pharisee,  
Thanked God that I was not as other men:  
So wrapped was I in false security.

But in a vision, trembling, I beheld  
Two ghostly figures! and, in unison,  
They charged me with neglect and carelessness,  
Enumerating things I had not done!

Their solemn voices thrilled my soul with fear:  
They said: "To-day you met a little child  
Who'd strayed from home; you paused not to console,  
But coldly heard his plea and sobbing wild!

"You saw a youth enter the haunts of vice:  
One word from you had turned his steps away:  
'Am I my brother's keeper?' thus you sneered.  
How will you answer at the Judgment Day?

"You saw a brutal driver beat a horse  
Yet raised not voice or hand to stop the blow!  
You, smiling, heard a man blaspheme the Lord;  
What will you do in Jordan's overflow?"

"But who are you that harass thus my soul?  
Were you so perfect and so true?" I cried!  
"We are the Priest and Levite," low they moaned,  
"Who, heartless, passed by on the other side."

L. B. LARDNER.

SELF-LOVE is a flattering glass, which represents us to ourselves much fairer than we are; therefore turn from it, if you desire a true account of yourselves, and look into the pure and faithful mirror of God's law.—*Robert Leighton.*

### "CENTRAL CONSULTATIVE BODY" OF THE LAMBETH CONFERENCE.

THE Bishop of Massachusetts, who is also Chairman of the House of Bishops, has given out the following correspondence with the Archbishop of Canterbury for publication:

I.—LETTER FROM THE BISHOP OF MASSACHUSETTS TO THE ARCHBISHOP OF CANTERBURY.

BAR HARBOR, Maine, August 25, 1909.

My Dear Lord Archbishop:

Since reading the report of that part of your diocesan address which bears upon the Lambeth Conference, and especially the Central Consultative Body, I have been especially questioning as to whether through apparent variety of interpretations in our action, we on both sides of the Atlantic may not drift into a situation which might become difficult when the American Bishops, at the time of the next General Convention, take up the subject.

I am led, therefore, to write you frankly my interpretation; for though speaking only for myself, it is, I think, that of a number of the Bishops from the United States who attended the Conference.

In my consideration and vote at Lambeth upon the question of "A Central Consultative Body," I had these thoughts in mind:

We were, as you well said, a Conference and not a legislative council.

The report of the committee in dropping from consideration the topic "A Tribunal of Reference" (which was also dropped in 1897) was significant of the attitude of the Bishops towards anything judicial or authoritative.

"A Central Consultative Body" seemed to me an entirely different matter. I did not, and do not now, have much confidence that it will be of much practical value to the American Bishops or Church. The American Bishops had taken no action towards a representation upon the body created in 1897. As it was, however, evidently much desired by many of the Bishops of the Church of England and the Colonial Churches. I felt that I could not do less than join with them in the consideration of the subject, and perhaps in the creation of such a body.

That this feeling was general is seen by the fact that of the committee of thirty-two to take up the subject, you wisely, it seemed to me, appointed only two Bishops of the American Church, one of whom was unable to attend any meetings, leaving the Bishop of Albany only, a worthy representative. In the discussion of the resolution reported by the committee, I had still in mind that we were a conference of Bishops who were discussing the advisability of having a few representatives meet from time to time, confer, and advise these Bishops who might ask for advice. It was natural, therefore, that we should speak of the members of the body as "representatives" in the same informal way in which I have just used the word twice. It is clear to me now, however, that the word, standing as it does in formal resolutions, is liable to a more formal interpretation, especially in view of its connection with the phrase "the mode of appointing these representative Bishops shall be left to the Churches that appoint." As soon as I saw this phrase in the resolution reported by the committee, I called it to the attention of the Bishop of Albany, saying that in my opinion this would involve a reference of the subject to the General Convention. He did not agree with me. He felt, if I remember rightly, that as the conference was informal and of course not subject to the recognition of the American Church, the word simply referred to the Bishops who would make the selection of their representatives. As he did not think it worth while to raise the question, I voted for the resolution creating the Central Consultative Board in order that the whole subject might have the consideration of the American Bishops who did not have the privilege of attending the conference together with those of us who did—for only one-half of our number were there. I still think that when the Bishops meet at the time of the General Convention the question may be reasonably raised as to whether they have a right to elect representatives, when the resolution states that the election "shall be left to the Churches." I am also clear that neither the House of Deputies nor the House of Bishops, as such, would give the subject favorable consideration.

When, therefore, we Bishops come to the question of the selection of four Bishops for the Central Consultative Body, my interpretation is that in their selection no organic part of the American Church is committed to anything; that the four Bishops will in no formal sense be representative; that the Consultative Body will have no more authority than that which comes from the weight of its personnel and the condition of their selection; that the four Bishops may withdraw without question at any time.

You know the Church in this country well enough to appreciate that while "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship," it is determined, at all events so far as the present generation can see, to keep its complete organic independence of the Church of England, and in working out the problems which God has placed before it in this land, to make its contribution to the Catholic Church and Christian civilization.

Pardon the personal way in which I have written. My purpose has been to try and give you an idea of how an American Bishop

interprets the Central Consultative Body; and to learn whether his interpretation is in harmony with that of yourself and others in England.

I remain, with affectionate regard,

Yours sincerely,  
WILLIAM LAWRENCE,  
Bishop of Massachusetts.

To His Grace the Lord Archbishop of Canterbury.

II.—THE REPLY OF THE ARCHBISHOP OF CANTERBURY.  
LAMBETH PALACE, S. E., 1st October, 1909.

My Dear Bishop Lawrence:

I have to thank you for your kind and very interesting letter of August 25th, which reached Lambeth during my absence in Scotland, and which ought to have had a more speedy reply in addition to the mere acknowledgment which was sent to you.

I should be sorry if any words spoken by me to my own diocesan conference last June—spoken I fear, I must admit, without at the moment any special thought about the United States—should lead anybody to imagine that I had changed the opinions I have always held and expressed about the character and limitations of our decennial Lambeth Conferences. I can perhaps show best my own cordial concurrence in what you say as to the way in which we ought to regard these important gatherings by referring you, and anyone else who is concerned, to my public letter which was circulated a year ago, soon after the conclusion of the Conference. I append a copy of that letter. Its central paragraphs are, I think, to the point.

What is true of the Conference as a whole, is of course true also of the Central Consultative Body whose appointment was recommended by the Conference. Such a body voluntarily constituted by the action of the groups of Bishops in different parts of the world who care to send a "representative" or "representatives" to give to one another at Lambeth the help of their varied experience, can obviously possess no other "authority" than such as is always attached by reasonable people to what is deliberately said by capable and experienced leaders of thought and action. Experience leads me to regard that authority, or influence, as being practical, weighty, and far-reaching. It is now happily part of the accepted usage of the Great Communion to which on both sides of the Atlantic we belong, that those on whom special responsibility rests should periodically take counsel with one another on equal terms about difficulties which are common to us all, and when such men, after opportunity of joint counsel, express an opinion upon points of difficulty, people do, I think, listen respectfully to their words. That is all. As regards the Consultative Body, no group of Bishops need, unless it likes, depute any of its members to this body; no member so deputed, need attend unless he likes; and no counsel given by those who thus meet can claim the obedience due to "authority" in a technical sense. But from almost every part of the world have come expressions of a wish that such central consultations shall take place, and the lesson of my daily work makes me certain that they can by the blessing and guidance of God be made abundantly helpful to us all.

Should you find it in the end to be undesirable that any American Bishops should coöperate in the deliberations of the Consultative Committee, we shall be the poorer on account of their absence, for we now know well how great is the gain accruing to our counsels from the wisdom and varied experience which your Bishops contribute. I should have hoped for that aid, even if, as is quite probable, no questions from America be submitted for the advice of such a committee; but of course the decision is entirely one for you and your brethren, and we shall perfectly understand it should you deem it necessary to deny us the personal coöperation which we so highly value.

With renewed thanks for your kind letter, I remain

Yours very truly,  
RANDALL CANTAU.  
Archbishop of Canterbury.

III.—PARAGRAPHS FROM THE ARCHBISHOP'S LETTER OF 1908 TO WHICH HE REFERS.

The Encyclical Letter and Resolutions of the Bishops were awaited and even described beforehand as if the gathering were a great legislative, or almost an executive, body, meeting every ten years for the authoritative settlement of controversies, and for promulgating decrees which would have binding authority throughout the Anglican Communion in every land. Now it is quite certain that from its first inception, forty years ago, this gathering of Bishops has deliberately chosen and maintained for itself the character not of a legislative council or synod but of a conference for the consideration and elucidation of the principles of our Church in relation to the conditions and problems of the day. This was made abundantly clear in 1867 by Archbishop Longley before the first conference met, and in his inaugural address upon its opening day. It was reiterated by Archbishop Tait ten years afterwards, and its acceptance ever since has been unchallenged.

When this is rightly understood, it will be found to explain both what was said by the recent Conference and what was left unsaid. It is obvious that any conclusions deliberately arrived at in such a Conference and made public by its authority will carry a

weight of their own which it is not easy to exaggerate. But, so far as executive action or formal direction are concerned, the responsibility rests, and will continue to rest, with each local administrative authority, either personal or synodical. These authorities will now have before them the resolutions or the advice of a fifth Lambeth Conference in addition to those published by the earlier four.

All this is in completest harmony with the system and the ideals of our Church, theoretical, historical, and practical. The assembled Bishops in no way interfere authoritatively with the responsibility attaching to the Provincial or Diocesan order which has been adopted or duly adapted to suit national characteristics or local usage. "One Lord, one Faith, one Baptism." But the conditions of Uganda or of New Guinea are not those of Canterbury or of Chicago or of Tokyo or of Toronto or of Bombay.

After the amplest interchange of opinion and of experience, in the light of manifold scholarship and of wide research, our Conference expresses a deliberate judgment as to the principles to which, at the particular juncture, attention ought to be called afresh. This may be in relation to modern, and perhaps novel, phases of belief or unbelief; or to controversies about the education of our children in the faith and fear of God; or to the contemporary facts of industrial and social life in different lands; or to marriage-law questions; or to fresh enquiries into the laws of health, mental, moral, and physical; or to other problems and perplexities peculiar to our time. Or again, there may be occasion for some rearrangement, either local or general, in the details of our Church's administrative and organic life; say, the equipment of our ordained ministers, or the enrichment of our Liturgy, or the relations which can be rightly and usefully established between our own and other sections of the Church throughout the world. These questions, no doubt, are always with us, but their aspect and their conditions are different from year to year. It is well that once in every decade our Bishops from all lands should consider together what the recent years have been teaching us, and what we ought severally and jointly to gather from the experience of our brothers in countries far away.

For therein, after all, lies, so far as I can judge, the chief value of the great decennial conferences, at four of which it has been my privilege to be present. The bare fact of our being able so to meet has its own message. We, so to speak, swing out at once into a larger air, and our local or personal affairs, profoundly important as they are, have a different look when we see them as part of a far wider whole; a corner of the world-wide battlefield against the solid, stolid powers of ignorance and wrong.

If you look into the composition of the Prayer Book, with the aid of one of the many popular books which are in our hands, you will discover, not only the beauty of its structure, but the traces of its history embedded in it, the marks of conflict, and the scars of catastrophe, and the subtle overlying spirit which has imparted to it a character or stamp of devotion which has rendered it so dear to successive ages and generations of Englishmen, said the Rev. W. C. E. Newbolt in a sermon preached in St. Paul's Cathedral, London, as reported in the *Church Times*. Here, you will find, for instance, the intense veneration for the Bible, which strives to secure, not only that the whole Psalter should be said by every Churchman once a month, but that the whole Bible, or the greater part of it, should be read through in the course of the year. Here you will find, in structure and in actual words, fragments of the old liturgies of the Church, which, as we trace them, go further and further back, almost to the times of the apostles, and link us still to the rest of Christendom in our devotional use. Here we are permitted to pray in collects of exquisite beauty, which clothe in our mother tongue the wants and aspirations of the Church of to-day; still expressing itself in the deep and earnest tones of supplication which mounted up to the throne of God, some of them when the barbarians were threatening the Roman Empire; or when the Church endeavored to breathe her peace upon the conflicts and selfishness of the Middle Ages, or even the turmoil which accompanied the Reformation. Here we see little bits of history, or of circumstances long passed, in curious old English words and phrases which tell us of the duties of fathers to their children, of masters to servants and apprentices, of times of plague and other sickness, of the determination to maintain the use of the vulgar tongue in service and instruction.

IT IS DEEMED a pious exercise, says the (Roman) *Catholic Citizen*, for the student of history to trace the finger of God in events of national importance. It is just as pious and vastly more useful for the men of to-day to have pointed out to them now how the whole universe is ordered for divine ends and how enterprises of pith and moment, in the hands of God's children, may be directed to magnify and glorify the divine purpose. It is just this view of the world and only this view of the world which is capable of redeeming life from its secularity. A root of all worldliness is just this division of human interests into sacred and secular. It is not possible to get a merchant soundly religious until he can be gotten to take his merchandising religiously. And only as the religious significance of all life is kept persistently before him, both by pulpit and press, does he have any chance of ever coming to that view of the Word upon which a healthy and robust and spiritually-mindedness depends.

## Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

*Correspondence for this department should be addressed to the editor at North American Building, Philadelphia*

### ANOTHER PREACHER WITHOUT A MESSAGE.

THE following item from the *Lutheran* is so full of sound common sense that it is reproduced in this department without apology:

"A Universalist pastor of Troy, N. Y., sprang a surprise on his congregation recently by announcing that he would henceforth cease to be a pastor and devote himself to socialistic work.

"Reason 1st, 'The Church has no definite policy.'

"Is the Gospel which Christ and His apostles proclaimed not definite, or could this Universalist preacher have arrived at no definite conclusion as to what that Gospel essentially is?

"Reason 2nd, 'The Church has no interest in the problems before the country to-day—the peace movement, the temperance movement, the labor movement.'

"Who are the people that are doing most to right the wrongs and advance the best interests of the down-trodden classes if not those in whose hearts the Gospel has become the power of God unto salvation? Must the Church form as many societies as there are wrongs to combat, or must it keep on preaching the Gospel of peace on earth and good will to men in its old appointed way?

"Reason 3rd, 'The moneyed classes of to-day control the attitude of the Church toward any problem.'

"This may be true of the Unitarian church in Troy, but it is a libel on everyone of the Protestant churches that still cling to the old Gospel and preach it.

"Reason 4th, 'The Church is not a friend of the common people in that it does not stand back of their efforts to better their conditions.'

"Another libel out of the whole cloth. What conditions? If the Church preaches the righteousness of the Golden Rule, does it not do its duty? Can it as a Church do more? Must it turn itself into a labor party, or a legislative, or a police force, to compel righteousness?"

It is not the editor's wish to speak harshly of anyone who intends devoting himself to the alleviation of the conditions of the unfortunate, but when he accompanies it with a slur on the Church, that is another matter. To be sure, what he has to say may be true of the Universalist "Church." Certainly it is not true of the one true Catholic and Apostolic Church. It may be true of indifferent or apathetic or blind Churchmen, but it is not true of the Body of Christ.

### FIGHT AGAINST THE WHITE PLAGUE.

It is not often that the billboard people do anything that calls for favorable comment. Ordinarily their efforts are directed to securing new business and to offsetting public-spirited attempts to curtail the unquestioned evils incident to their widespread use.

The action, however, of the American billposters at their convention at Atlanta, Ga., on July 15th, in donating \$1,200,000 worth of service to the anti-tuberculosis campaign throughout this country, has bestirred deep enthusiasm in certain quarters.

The idea of covering billboards in 3,400 American communities with posters ten feet high and seven feet long, representing through the graphic medium of pictures the essential facts in the cause, prevention, and cure of tuberculosis, originated in a conversation between M. E. Fitch of New York, a prominent member of the Billposters' Association, and Bishop Richard H. Nelson of Albany. The plan was presented to President George L. Chennell of Cleveland, Ohio, who at once became interested. The outcome was the unanimous vote of the association in passing the following resolution:

"The Association hereby directs its members to give their unqualified support and assistance to this campaign during the summer and winter of 1909 and 1910."

If we are to have billboards, we had better have them used to depict the facts about tuberculosis than setting forth the alleged merits of a list of miscellaneous articles of doubtful value in any event, and in setting forth the doubtful attraction of salacious shows.

In this connection, let me commend the action of the Rochester Chamber of Commerce in refusing to use billboards to spread abroad its truly great claims to consideration as a

place of business and a place of residence. Rochester has met the expectations of her friends and once again demonstrated that it is a good place wherein to live.

### V. M. C. A. SOCIAL PROGRESS.

The selection of the Young Men's Christian Association by southern cotton mill owners for the conduct of their social service work is convincing of our ability to do effective social service work. It requires a visit to these mill villages to discover that the association is doing real social service, which ranges in its expression from the regular association work to the promotion of public playgrounds, the extermination of mosquitoes, to the teaching of domestic hygiene in cooperation with the Young Women's Christian Association.

When it is realized that in this country there are hundreds of industrial villages which have grown up about a given industrial plant, which are owned by the corporation, which have no schools, no municipality, no vital statistics, no health regulations, no social life, except as the corporation chooses to furnish these public utilities, it is discovered that there is a tremendous need for an agency that can encourage the provision of such utilities by the corporation and that can mediate as a dispassionate third party in their application.

Work among men in lumber camps and in the reclamation service is interesting.

Gratifying progress is being made among immigrants, in the teaching of English and in the teaching of personal hygiene.

The experiment of Montclair, N. J., in making a study of an Italian colony in its community is indicative of what every association should attempt, for nearly every town or city has its foreign colony or colonies, and the Association should know its life and needs and identify itself with them.

### LECTURES FOR MUNICIPAL OFFICERS.

The city of Manchester, which has so often led the van in civic progress, appears again as a pioneer. The Educational Committee is, according to the London *Municipal Journal*, we believe the first authority of its kind to have established a course of lectures definitely devoted to the special needs of clerks in municipal and other public offices. The classes are held at the Municipal Evening School of Commerce in Whitworth street, and include the subjects of local authority finance, public finance, local government, municipal law and municipal accounts. A minimum two years' course is contemplated, and to secure the school's "diploma in municipal work" candidates must pass within a period of three years the advanced grade examinations of the Society of Arts in economics, and in book-keeping or accounting and banking. They must also pass the school's examinations in arithmetic, local government, municipal law, municipal accounts, local authority finance, and public finance. The course is stated to be organized with the object of preparing candidates for the examinations of the Institute of Municipal Treasurers and Accountants, but the syllabus evidently admits of a still wider field of usefulness.

### THE POWER BEHIND THE COLUMBUS LEAGUE.

Columbus, Ohio, has a new civic league, and we are told by an Ohio paper that "The power behind the League is the wives, mothers, sisters, and sweethearts of Columbus. They are giving the men encouragement to go into the battle and fight until Columbus has a set of municipal officers who will serve the whole people and not the interests, who will have no favorites among contractors, and who will see that the laws are obeyed or the law violators punished. The women will not hold any town meetings or have parades, nor make any stump speeches, but they will talk it over with the husband when he comes home to supper and talk it over with him at breakfast before he leaves for work. What is said in the little home has a great deal more influence than the blaring of trumpets and the political harangues in big halls."

### THE PROVINCE OF THE CHURCH.

Bishop Nichols has uttered some wise words in regard to the province of the Church and especially in its relation to the state. Indeed the following words could well be taken as a text during the coming year by each rector in the American Church:

"The province of the Church is to enoble the man in public life; to give him a conscience, to keep it clean and keep it honorable, and keep it strong, and keep it wholesome and sound in whatever he may be engaged. This is the province of the Church towards the citizen. And we have the warnings of history when either on the one

side the Church tries to manipulate the citizen for any material interest, or on the other side, the state tries to turn the Church to its own political gain. The truth really is, that the Church is to take the statesman and give him individual conscience, and to take the voter and give him individual principle."

#### KNOW YOUR CITY.

Here's some good advice from a Congregational source:

"The first duty of the citizen is to know his city—its best and its worst, its glory and its shame. He should know its institutions, its schools, churches and charities; the care given its dependents; the factory conditions and needs of wage-workers, its streets, homes, and amusements. Moreover, he should be conversant with the machinery of practical politics."

#### SAVING BABIES' LIVES.

Announcement is made of a conference on the prevention of infant mortality, to be held in New Haven, Conn., November 11th and 12th under the auspices of the American Academy of Medicine. The various problems of saving the lives of young children will be discussed both from the point of view of the doctor and of the layman.

THE Society for the Promotion of Social Service is a Y. M. C. A. organization "to keep its Christian ideal clear and high, and to inform itself concerning every condition of the life of the men of any group in which it would promote that ideal."

"The Golden Rule against the Rule of Gold" is the motto of the *Christian Socialist* published at Chicago. The Rev. Eliot White, a priest of the Church, is one of the contributing editors.

## Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*Old Testament History, from Joshua to the Death of King Saul*

BY THE REV. ELMER E. LOFSTROM.

### DAVID SPARES SAUL'S LIFE.

FOR THE TWENTY-THIRD SUNDAY AFTER TRINITY.

Catechism: XXIV. Benefits. Text: St. Luke 6:27.  
Scripture: I. Sam. 26:1-25.

THE best preparation which the teacher can make for understanding the circumstances of the time when the incidents of the lesson took place, would be to read I. Sam., chapters 21-26. It is a story which reflects both the wildness of the time and the diseased hatred of Saul for David. Saul seems hardly responsible for his acts, to such extremes does he go in his pursuit of David.

A few examples out of this history should be related. After the interview with Jonathan, David fled, and was relieved of great want in his flight by the kindness of Ahimelech, the priest of Nob. Doeg, "the chiefest of Saul's herdmen," informed Saul of this, who thereupon massacred eighty-five priests and the inhabitants of Nob. In the meantime, David had fled to the hills and lived a wild life of freedom, having in his band those who were willing to join him. His band numbered from four to six hundred. They were outlaws, but not brigands. Saul was constantly seeking him, and David had to guard against the treachery of those willing to reveal his whereabouts to the king. Once Saul had surrounded David, when he was called away by a sudden invasion of the Philistines (23:25-29). This is an indication of the providential care given David, the future king.

It was just after this that Saul, returning to his hunt for David, entered the same cave at En-gedi in which David and his personal band were. David has the opportunity of killing the king, but refuses to do so, or to let his followers do so. He cut off part of Saul's cloak, and shows it to him from a distance the next day as proof that he has no evil designs against the king. Saul professes repentance, and returns to his palace.

It would seem that there was some one who had the ear of Saul who persisted in poisoning his mind against David. After sparing Saul the first time, David begins his address to the

king by saying, "Wherefore hearkenest thou to men's words, saying, Behold David seeketh thy hurt?" Again after the second time, David curses those who have stirred up the king against him (26:19). It would seem then that even after the first proof to the contrary, these calumniators had succeeded in again poisoning the king's mind against David. Perhaps in Psalm 7 we have a clue to this bitter enemy, as suggested by Dr. Blaikie. The superscription of the psalm says that it was directed against Cush the Benjamite. There David pleads his innocence of that which has been charged against him, that he "had rewarded evil against him that dealt friendly with him," and asserts that instead he has "delivered him that without any cause is my enemy": language which fits the facts of this case well. Cush, or someone else, had again made the king doubt David, perhaps on the ground that David had not disbanded his men, nor returned to court.

The Ziphites, who now revealed to Saul the hiding place of David, had done the same thing once before (23:19). Saul comes with a company of three thousand soldiers. It was easy for David to watch the movements of such a company, and he could easily, with his hardened band, have eluded the enemy entirely. Instead, he has his scouts ascertain for a certainty that Saul is come again in person. Then he plans to repeat the method which he had before found effective in convincing the half-mad king of his own innocence.

The dramatic invasion of the king's camp by David and his nephew Abishai, the taking of the spear and curse from beside the very bolster of the king, the refusal to strike or permit Abishai to strike the king, the retreat in safety, the taunting of Abner, and the distant interview with the king, make a series of vivid pictures, which cannot fail to interest.

What are the main lessons for us from this story which has come down through the years? Ask your pupils to think out the reasons for David's noble conduct. Some of his reasons are given in the record. He himself says that he will not lift up his hand against the Lord's anointed, and says, too, that he is content to await the Lord's pleasure for Saul (10). Then, too, he wished to prove to Saul the groundlessness of his enmity.

In examining these reasons we get our lessons. David had the anointing and promise that he was to be the next king of Israel. It was good policy therefore, as well as good religion, to respect the anointing of the Lord. He would not raise up his hand against the Lord's anointed even when he had the best of chances, and as men count reasons, the best of reasons. What better example and lesson could he give his followers than this? King Peter of Servia sits upon a very uneasy and unstable throne just now because he accepted it (in 1903) at the hands of the army officers who had conspired to kill Alexander and Queen Draga, and that without requiring the punishment of the regicides. Here in our own day we have an example by contrast of David's wisdom in acting upon the principle that the person of the anointed king was inviolable and sacred. He who will not respect the sacredness of another's life, need not expect his own to be held sacred.

We should not, however, leave the impression that David's action was prompted by this as a motive. His refusal to lift up his hand against the Lord's anointed was prompted by his high reverence for God, and he would not even seem to run counter to Him.

David's second reason gives us also a timely lesson. David had said to Abishai: "As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle and perish." He was ready to abide God's own time and pleasure. We would be saved from many a sin if we took this same stand. It is the *haste* to enjoy fruit before its time that causes so much mischief. The dishonest man cannot wait to be rich honestly. The gambler thinks the savings bank too slow. Other examples will occur to you. David's waiting of God's time made it possible to enjoy his throne as he never could have enjoyed it had he been either directly or indirectly the murderer of Saul.

His sparing of Saul is an example by anticipation of the Lord Jesus' method of treating enemies. He bids His disciples love their enemies, and return good for evil. Again, St. Paul says (Rom. 12:20): "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." We have had examples enough of the Christian way of overcoming enemies to know now that it is the *only* way in which enemies are really overcome. Any other kind of victory leaves them still enemies.

## Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

## NEW WINDOWS AT MONTCLAIR, N. J.

To the Editor of *The Living Church*:

IN your issue of October 16th there is an account of the unveiling of the new window in St. Luke's, Montclair, N. J., in which it is stated that it is one of the largest pieces of stained glass in the country, consisting of a group of five millioned panels over-topped by a rare design in stained glass, and that Mr. Da Cunha was the designer. As this gives an erroneous impression, permit me to say that the design is in five windows, which were separated by wall spaces, and it was the unifying of these windows which was the work of Mr. Da Cunha. By means of intertwining double columns, from two of which spring arches that unite with a large outer arch that rises nearly to the ceiling, he succeeded in binding all the five windows together which depict the scene of the Transfiguration; but the subject (which was suggested by the rector), after having been submitted to a number of firms in competition, was carried out in such a masterly way by the Duffner and Kimberly Co. of New York, and though not one of the largest, we believe that it is, as your correspondent said, one of the most handsome pieces of stained glass in the country. Will you, therefore, kindly make the correction, in justice to the firm which has so admirably carried out the subject suggested to them? and oblige

Yours truly,  
FREDERICK B. CARTER.

St. Luke's Parish,  
Montclair, N. J., October 24, 1909.

## AS OTHERS SEE US.

To the Editor of *The Living Church*:

THE latest addition to my scrap book of "Church news, as told by secular papers," is quite too good to keep to myself. *Nomine mutato*, here it is exactly as printed:

"Dr. Herbert S. Jones, rector of St. Faith's Church, has just returned from Alexandria, Va., where he took part in administering the consecration ceremonies to Arthur S. Lloyd. The ceremonies were held last Wednesday. Dr. Jones and Mr. Lloyd were the best of friends, having had a ripe acquaintance for many years. That is the reason Dr. Jones was called on to administer the consecration."

And, apropos of recent discussion of errors in secular histories, the information (?) disseminated by the International Correspondence Schools on the *Chi Rho* monogram may not be relevant, but it will be perhaps interesting, certainly novel, to many of your readers:

"This device, known as the *labarum*, may be classified more as an ideogram than a monogram, as it is the Greek letters *Chi* and *Rho*, standing for the initials of Christ and Romans, and is always used in this form, and in this significance. [Int. Libr. Technology, Vol. 54, §3, p. 102.]"

Nashville, October 27, 1909.

JAMES R. SHARP.

## KEEPING THE CLERGY OUT OF DEBT.

To the Editor of *The Living Church*:

READ your article of October 16th under the above caption with considerable interest. Had you done me the courtesy and the Church at large the favor of publishing my letter of October 30th, 1908, on the \$5,000,000 pension fund, you might have spared "J. S. L." the trouble of reopening at this time the subject of clerical support. An able clergyman who read the rejected article thought that its publication would have been worth more to the clergy than the \$5,000,000 pension fund!

Now this subject is not whether the Church is to have a married or a celibate clergy or a lay priesthood, but whether this wealthy Church of ours, having a priesthood, shall be in duty bound to support it properly by using up-to-date business methods, so as to give an adequate living to every clergyman who is able and willing to work and a respectable pension when he becomes infirm either by age or otherwise.

I hold that the Church which cannot or will not do that is not entitled to a clergy at all, married, single, or lay.

The Roman Church has a celibate clergy and the Greek a married one. But in either case there is a living provided, a full living given as a privileged duty by the laity. Why not we? Are we so poor? No one thought of cutting down Phillips Brooks' salary or of stinting his living because he was a celibate. If anything, he received more than his married successor.

Again, it is not true that the support of the married clergy is a failure, and that celibacy is unpopular with us. A close study of the subject will show that the average married clergyman lives as respectable and well and pays his debts as promptly as the layman who has the same allowance, while the celibate clergy are quite on the increase, and popularly so.

The introduction of a lay priesthood as a substitution, simply to accommodate further the already shameful stinginess of the laity towards clerical support, would not be tolerated.

No, the Church is like the husbandman who employed laborers at a penny a day or for what was *right*. To do this, she must accept the responsibility of the situation and employ business methods to raise the necessary funds, and the mode of living, "either single or double," will take care of itself. Let me suggest briefly how this may be done:

1. The Church should not ordain another priest or consecrate another Bishop except she is sure of an adequate salary for that priest or Bishop. No business corporation would for a moment think of employing a clerk without first being perfectly sure where his salary is coming from. And it is up to the Church to be equally honest and business-like.

2. There should be an equalization of the salaries of the clergy. There has never been a greater injustice imposed upon consecrated work than this flagrant sin of unequalized salaries of the clergy of the Church.

3. The matter of minimum salaries now recognized by most dioceses should be a matter of cold cash, and not merely or piously be incorporated in the digest or canons of the diocese.

4. The clergy should be paid from a common treasury, thus eliminating all local friction by making the parish responsible to the diocese, and the diocese to the clergy.

5. The Church should have to day an up-to-date life insurance contract for her clergy, made compulsory on every clergyman, and an adequate pension fund as a vested right, not a charity, at the age of sixty.

All these recommendations are already in successful operation in the Board of Missions, and in some of the wide-awake denominations about us. To have anything else is simply to beg the question and to wince at the real issue. This surely places our wealthy Church in a bad light before the world. A business corporation which could not pay its officers would not continue long in business without changing its mode of operation; why should the Church? Hence, give us up-to-date methods managed by wide-awake, responsible business laymen, and let us be done with "stinters and grafters."

New York, October 24, 1909.

DEANE SHIRLEY.

## THE LAYMEN'S MISSIONARY MOVEMENT.

To the Editor of *The Living Church*:

WAS bitterly disappointed in reading your apparent indorsement of what is called "The Laymen's Missionary Movement," as in the turmoil, and illusive movements, in the past you have stood squarely and fairly in the straight path of the Church, the Catholic Church, without any concession to the so-called Churches, which are, from our standpoint, heretical and schismatical. No opprobrium is intended in these terms; they are used in their historic and theological meaning. I utterly fail to see how a Catholic, or even a Christian of any position, can approve of the "launching" of the movement in this state by giving a banquet in Hengerer's Cafe, Buffalo. I enclose a clipping of the "launching" from the *Syracuse Journal* of October 16th, which I hope you will publish. Christ did not begin His ministry by giving a banquet, but He spent the time apart, praying, fasting on the mount. And on the greatest "night in which He was betrayed" He was found in the Garden of Agony, praying, sweating drops as of blood, watching, and not in a banquet with several fluent speakers, exploiting a system of forced and artificial conversion. Do the Roman Catholics unite in this "movement"? Do the Greek Catholics? In fact, have they been asked? No. Then why should the Anglican and American Catholics be asked, and asked as a "Protestant Church"? This Church of ours is what

we profess she is, or she is not. If she is what we profess she is, why then follow methods of others, methods of those who are antagonistic to her, Protestant methods? If she is not what we profess she is, Catholic, Apostolic, with her own divinely given orders, let us say so, and be done with her.

Of course the great argument that is used is the increased financial contributions; as if that were a test of the right and wrong of anything. Read Caedmon's *Fall of Man* and there you will find the same argument of Satan in his endeavor to influence our first parents to disobey, which they did with fatal results. Now if Satan could only induce our spiritual mother to disobey, what a ruin!

Obedience and not success should be the motto of a Christian. Obedience to Christ and the Church is more important than the apparent conversion of all the heathen. Obedience is my work; conversion is the work of God. And what an insult to Him to say that He has to be supplied with \$80,000,000 a year in order to convert the world in this generation! If I obey not, then I forfeit all my rights to the promises. And though the temptation may be great to follow in the present day "faddism" of missions, yet the "duty" is clear to *obey* the marching orders of our own Mother Church, and walk and work in her ways.

I. M. MERLINJONES.

Church of St. John the Divine,

Syracuse, N. Y., October 30, 1909.

[One should be cautious in accepting brief telegraphic reports of ecclesiastical events as though they were authoritative. If our correspondent had referred to our own report he would have observed that the banquet was "preliminary" to the convention and "preceded" it. In many Church functions banquets are similarly arranged, and our correspondent appears to overlook the fact that our Lord frequently embraced like opportunities to set forth spiritual truths. As the editorial leader in this issue treats of the subject matter of this criticism (though it was in completed form before this letter was received) it is not necessary to reply specifically to it, beyond saying that, so far as we know, Churchmen were not invited to participate as a "Protestant Church" or any other kind of Church, but as individuals presumably interested in the conversion of the world to Christianity. The Church corporately neither has, nor is invited to have, anything to do with it. It is much to be desired that correspondents will not misrepresent this movement, whether they sympathize with it or not.—EDITOR L. C.]

#### A CORRECTION.

To the Editor of *The Living Church*:

**I**N the review of Bacon's *Commentary on the Epistle to the Galatians* in your issue of October 30th, there are two serious misprints in line 8 from the bottom. You read: "He is clear in his argument for the South Galatian theory of the location of the Galilean Churches, and with John dates the Epistle at Corinth." What I wrote is: "He is clear in his argument for the South Galatian theory of the location of the Galatian Churches, and with Zahn dates," etc. May I ask you to correct this?

C. S. LEWIS.

#### AN ACKNOWLEDGMENT.

To the Editor of *The Living Church*:

**I**N your issue of October 16th, under the caption, "Consecration of Grace Church, Okolona, Miss.," acknowledgment of financial aid to this church from the American Church Building Fund Commission is inadvertently omitted.

I therefore write to make grateful mention of a gift of \$300 from the American Church Building Fund Commission which made possible the completion and consecration of this church.

In this connection I may also state that a loan was obtained from the same source to assist in the erection of the Church of the Nativity, Macon, Miss., recently completed. I am glad to make this acknowledgment, not only because it is due, but because it may serve to remind Churchmen of the spiritual missionary work the Church Building Fund Commission is accomplishing for the general Church and of the opportunity afforded of expressing their appreciation of the same by contributing to the annual offering expected of parishes and missions.

West Point, Miss.

J. L. SPY SYKES,  
*President*.

A sour and discouraged Christian is a potent argument against Christianity, says the *New York Times*. So is a bitter and unforgiving Christian, if such an one can be called a Christian at all.

## Literary

### ESCHATOLOGY.

*Both Sides of the Veil: A Personal Experience.* By Anne Manning Robins. Boston: Sherman, French & Co. 1909. Pp. xii-258. Price, \$2.25 net.

This volume records how the author was led by her experiences in psychical research out of "a state of doubt" into "a faith in human survival in a spiritual order which continues the visible order"—a "profoundly earnest" and "genuine record of moral and religious experience." The quotations are from a commendatory letter addressed to the publishers by Professor William James, and incorporated in the opening pages of the book. The dedication is to Augustus Pearl Martin, the man with whom she was associated as secretary in Boston during some years of his "earth-life," and the record of alleged communications with whom in the "spirit-world" occupies the greater portion of the work. Part I. is concerned with an informal account of the author's life—her so-called "conversion" at the age of sixteen, her loss of faith, her adoption of the occupation of stenographer, and her association with Mr. Martin until his death—and, if we accept her own view, afterwards. Reference is made throughout to various sittings with Mrs. Piper and other mediums, which led her finally to a reacceptance of the doctrine of immortality. Part II. is made up of extracts from her own reports of sittings with Mrs. Piper, at which many striking "communications from the other side of the veil" were received. A tendency to sententiousness which crops up throughout the earlier part of the book gives itself free rein in Part III., entitled "Suggestive Thoughts on the Attainment of Spirituality," and consisting of a series of aphorisms on Self-Discipline, Happiness, Various Intimations, and Love. These closing pages, however, are quite extraneous to the main purpose of the work, which offers as a whole, and apart from whatever conclusions the individual reader may draw, a piece of interesting and useful documentary evidence on the general subject of spirit-communication.

*Modern Light on Immortality.* Being an Original Excursion into Historic Research and Scientific Discovery, Pointing to a New Solution of the Problem. By Henry Frank, Member of the American Institute for Scientific Research. Founder and for over ten years Speaker for the Metropolitan Independent Church, New York City. Boston: Sherman, French & Co. 1909. Price, \$1.85 net.

The author of this remarkable book, having, as he claims, divested himself of every religious belief and theological restriction, undertakes the stupendous task of weighing all evidence bearing upon the question of human immortality, with a view to arriving at an independent and unprejudiced conclusion for himself. He traverses the whole range of nature and human experience, he considers and analyzes all religious and philosophical beliefs, ancient and modern. Finally he studies the problem in the light of the most recent experimental science and so he arrives at his conclusion.

Briefly stated, this conclusion is that all the old arguments are worthless; that what seemed an innate aspiration of the soul is only the surviving trace of natural instinct, springing primarily from association with this present life, and that even the Christian doctrine of immortality was not a primary or fundamental part of Christian teaching or belief.

The author, it is hardly necessary to say, entirely rejects the conclusions of historic Christianity, but incidentally he contributes some curious critical opinions: for instance, as regards the conflict between the Petrine and Pauline conceptions of Christianity. The former controversy was not the chief issue, but it was St. Paul's belief in a spiritual revelation which St. Peter contested, and the former's "Thorn in the Flesh" was no physical infirmity but was St. Peter himself. He asserts, too, that the fourth gospel was not written until one hundred years after St. Mark's gospel, a conclusion which casts怀疑 on his last assertion.

If the first part of Mr. Frank's book is purely destructive, the second part, in which the problem of the future life is considered in the light of modern science, is distinctly constructive. It is not possible in a few words to outline the author's method of research or the extent of the field he traverses. His conclusion, however, is that we are warranted in believing that there is some sort of human personality and self-consciousness which does survive death, that there exists a deathless, invisible, biplastic body, the results of the soul, whatever that may be, which shall escape, and if it shall have become conscious of the secret laws that maintain its existence, shall prolong its vital functions in invisible realms. This, in brief, is the pale, cheerless conclusion which Mr. Frank would substitute for the faith of a Christian.

### MISCELLANEOUS.

*The Christian's Handbook* is the title of one of the new Thomas Whittaker, Inc. publications, for this autumn. The compiler is the Rev. L. M. Dalton. The book is designed to be specially useful to Sunday school teachers.

# Church Kalandar



Nov. 1—All Saints' Day.  
 " 7—Twenty-second Sunday after Trinity.  
 " 14—Twenty-third Sunday after Trinity.  
 " 21—Sunday next before Advent.  
 " 28—First Sunday in Advent.  
 " 30—St. Andrew, Apostle.

## KALENDAR OF COMING EVENTS.

Nov. 8-12—Central Council, G. F. S., at Philadelphia.  
 " 9—Miss. Council Fourth Dept., Montgomery, Ala.  
 " 9-10—Miss. Council Third Dept., Washington, D. C.  
 " 10-11—New York Dioc. Conv.  
 " 16—Albany Dioc. Conv.  
 " 17—Michigan Dioc. Conv., at Pontiac.  
 " 18—Am. Ch. Inst. for Negroes meets at Philadelphia.

## Personal Mention

THE REV. ISAAC T. BAGNALL is priest-in-charge of Grace Church, Tucson, Ariz. He remains canonically connected with the diocese of Kentucky. P. O. address: Tucson, Ariz.

THE REV. PRESTON BARR concludes his labors at Washington, Mass., on November 1st and goes at once to St. John's Church, Wilkinsonville, in the same diocese.

THE REV. FRANK M. BAUM, after four and one-half years' work in the District of Spokane, removed on November 1st to take charge of Good Samaritan Church, Corvallis, Ore.

THE REV. A. G. A. BUXTON, Ph.D., rector of St. Mark's Church, Lewiston, Pa., has not accepted the call to the rectorship of St. John's Church, Camden, N. J., as stated in these columns last week.

THE REV. HERBERT J. COOK, D.D., has become assistant to the Rev. Clarence Wyatt Bispham, rector of St. Philip's Church, Philadelphia. Mr. Cook's residence is 4521 Chester Avenue, Philadelphia.

THE REV. A. S. CORBETT, rector of Trinity parish, Hamilton, Ohio, has resigned his charge, effective November 1st.

THE REV. R. R. HARRIS, until recently rector of Christ School, Arden, N. C., now has charge of the mission work centering at Gadsden, Ala. This includes all the nearby town and the mountain region lying between Gadsden and Guntersville, thirty miles away on the Tennessee river. His address is 1016 Chestnut street, Gadsden, Ala.

THE REV. SAMUEL HODGKINS has changed his residence to Whitinsville, Mass., where he takes charge of Trinity parish by appointment of the Bishop of Western Massachusetts.

THE REV. GEORGE HUNTINGTON has accepted, temporarily, charge of Trinity Church, Niles, Mich., and begins his duties on Sunday, November 8th.

THE REV. EDWARD L. KEMP has become rector of the Church of Our Saviour, Baltimore, Md., and will reside at 1639 McElderry street.

THE REV. IRVING A. McGREW of the diocese of Newark has become curate at St. Paul's Chapel, Trinity parish, New York.

THE REV. S. S. POWELL has resigned the charge of St. Jude's, Brunswick, Ga., and has removed to the North. The work will be taken by the Rev. S. J. FRENCH of Waycross, Ga., who has accepted the appointment to date from December 1st.

THE REV. WILMER S. POYNOR has resigned work in Southeastern Alabama and has accepted a call to Columbia, S. C., as city missionary. His address is now Trinity Mission House, 721 Whaly Street, Columbia.

THE REV. ALEXANDER M. RICH of the diocese of Easton has been appointed vicar of Hawkinsville, Ga., by the Bishop of that diocese.

THE ADDRESS of the Rev. DR. FRANCIS T. RUSSELL will be, until further notice, St. Petersburg, Fla.

THE REV. RUDOLPH E. SCHULZ of New Brighton, Pa., has accepted a call to the rectorship of St. James' Memorial Church, Pittsburgh, Pa., and will take charge December 1st.

THE REV. W. E. VANN of Kingman, Kan., has accepted a call to St. Paul's parish, Newport, Ark., and will assume his new duties on December 1st.

THE REV. JAMES M. WRIGHT has become the assistant to the Rev. Frederick W. Norris, rector of the Church of St. Matthew, Brooklyn Borough, New York City.

## THE LIVING CHURCH

### DEGREES CONFERRED.

NORWICH UNIVERSITY.—LL.D. upon the Rev. DURLIN S. BENEDICT, LL.D., of Los Angeles, Calif.

### CAUTION.

BARKER.—Caution is suggested in connection with one GEORGE A. BARKER, who is said to have represented himself as a clergyman of the Church in Arkansas and to have issued an alleged bogus check. He is said to have been engaged at one time in missionary work as a catechist in Arkansas with a view of becoming a candidate for orders. Information may be obtained from the BISHOP OF ARKANSAS.

KURIAKAS.—It is stated that ALEXANDER KURIAKAS, purporting to be a colonial or missionary Archdeacon in the English Church, is soliciting funds for work at Martha, Turkey, and is not provided with proper credentials. No such name appears upon lists of English clergy that have been consulted and no such place appears among the missions recognized in Crockford. It is suggested that careful inquiry be made as to the authority of this party and that persons desiring to assist in the work of the English Church in Turkey will send any contributions direct to the Rt. Rev. G. F. PORHAM BLATH, D.D., Jerusalem, Syria, and thus insure their safety.

### ORDINATIONS

PRIESTS.

WESTERN NEW YORK.—On the Feast of SS. Simon and Jude, in St. Peter's Church, Geneva, N. Y., by Bishop Walker, the Rev. H. CURTIS WHEDON, deacon in charge of Grace Church, Randolph, and of St. Paul's, East Randolph. The sermon was preached by the Rev. H. L. Gaylord, Ph.D., rector of St. John's Church, Canandaigua. The candidate was presented by the Rev. J. B. Ilubbs, D.D., D.C.L., rector of St. Peter's. Other priests present and assisting in the laying on of hands were the Rev. H. E. Hubbard, rector of St. Paul's, Waterloo (diocese of Central New York), the Rev. George R. Brush, the Rev. George C. Rafter, the Rev. L. C. Stewardson, LL.D., president of Hobart College, and the Rev. T. B. Berry, warden of the DeLancey Divinity School. Mr. Whedon is a graduate of Hobart College and of the General Theological Seminary, and will continue in his present charge.

### DIED.

CROW.—At Beachland, Mathews county, Va., Saturday morning, at 8 o'clock, SOPHIE SMITH, wife of Mr. Benjamin M. Crow.

HAIGHT.—EUPHEMIA KNEELAND, wife of Charles Coolidge HAIGHT. Funeral at the Church of St. Philip in the Highlands, Garrison, N. Y., on Friday, October 29, 1909, at 11:30 A. M.

LOBDELL.—In Buffalo, N. Y., October 23, 1909, JULIA GOODALL DOON LOBDELL, widow of the Rev. Francis Lobdell.

"Grant unto her, O Lord, eternal rest, and let light perpetual shine upon her. May she rest in peace. Amen."

SEYMOUR.—In the faith and communion of the Catholic Church, in her 87th year, there passed to the Church Expectant the soul of OCTAVIA BROOKS SEYMOUR, from the home of her daughter, Mrs. R. E. Drake, 1417 Fourth Avenue West, Seattle, Wash., on Sunday, October 24, 1909.

### MEMORIALS.

RT. REV. W. H. HARE, D.D.

We, clergy of the missionary jurisdiction of South Dakota, deeply feeling our separation by death from the personal presence and leadership of our beloved BISHOP HARE, with one heart and mind desire to record that, with inexpressible grief at our immediate loss, we still bow to the will of the gracious and merciful Heavenly Father, praying that the memory of our gentle, wise, and loving Bishop may ever continue an inspiration to us in those labors in which he taught us to find our greatest joy. Weakened by long continued illness and suffering, he became a giant in spiritual strength, rising upon the wings of prayer, his spirit drew all within the range of his personal influence along the same upward way. A valiant soldier of Christ, the Bishop always longed to be in the forefront of battle and we dreaded, with him, the coming of the day when he must say he could no longer lead us. Devoutly we give thanks that his sufferings are over and he is now at rest, and loyally we would carry forward the banner under which we trained with him, praying for some degree of the unselfish devotion which so beautifully adorned and illumined his life.

His light was never hid. "Onward and upward" was the watchword which carried him and his fellow workers through the ranks of opposing sin and infidelity to ever higher and broader fields of Christian endeavor.

We heartily thank God for the benediction

of Bishop Hare's unselfish life, an inspiration not only to ourselves but likewise to him in God's good providence is now acting as our honored Chief Pastor.

To those who were nearest to our beloved Bishop by earthly ties, his son, brothers, and sisters, to the Board of Missions, the faculty of All Saints' School, the Cathedral chapter, who so loyally supported him in his work, to the members of the Cathedral parish, to all who knew him, we would convey this expression of our love and devotion and call upon all to join us in devout thanks for the blessed memory of his truly saintly life.

May light perpetual shine upon him.

A. B. CLARK.

MARSHALL F. MONTGOMERY.

BENJ. S. MCKENZIE.

Sioux Falls, S. D. Committee

SS. Simon and Jude, A. D. 1909.

## CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, chormasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

### WANTED.

#### POSITIONS OFFERED.

RECTOR wanted for St. John's Church, San Bernardino, Cal., 100 communicants, in city of 15,000. A few earnest Church people and a good many who need building up. Salary, \$1,200, with hope of increase. Address V. O. WALLINGFORD, Senior Warden, San Bernardino, Cal.

THERE are several vacancies for strong missionary priests in the diocese of Southern Ohio: Cambridge and New Lexington, stipend \$800; Dresden and Madison, \$800—vacancies caused through preferment. Good Churchman wanted for pioneer missionary work in the Hocking Valley coal field, stipend \$1,000. Apply to ARCHDEACON J. H. DODSHON, Franklin Park, Columbus, Ohio.

WANTED, for a Philadelphia parish, curate, unmarried. Board, lodging, washing: \$600 a year. Able to teach elementary branches in boys' school. Address A. B., LIVING CHURCH, Milwaukee.

WANTED to assist in institutional work of large parish till July 1, 1910, young unmarried man, Deacon or Postulant for Holy Orders. Terms \$75 per month with rooms, light, and heat. Ample time for study: Address: S. C. HUGHES, Newport, R. I.

#### POSITIONS WANTED.

ORGANIST and Choirmaster desires position. Boy or mixed choir, recitals, etc. Address CHURCHMAN, care LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires position. Highly recommended. ORGANIST, 911 Main Street, Fremont, Nebraska.

### CLERICAL REGISTRY

VESTRIES seeking eligible rectors or assistants at stipends up to \$2,000 can find American, English, or Canadian candidates on THE CLERICAL REGISTRY list at 136 Fifth Avenue, New York.

### PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, kindly solicits correspondence with any church desiring to purchase a pipe organ. As regards beauty of architectural design, solidity and durability of construction, and perfect tone qualities they have few, if any, equals. Our superintendent, Mr. R. W. Jackson, is a thoroughly competent organ man, who learned his trade in England. Besides having thorough knowledge of organ construction, he has years of experience at his disposal. It will be a source of great pleasure to us to prepare, free of charge, specifications and designs for any church desiring to purchase a pipe organ. We kindly refer you to Rev. Dr. Jones, rector Christ Church, Burlington, Iowa; Rev. G. Williams, pastor First Congregational Church, Keokuk, Iowa; Rev. Wm. H. Frost, rector St. James' Church, Fremont, Neb.; Rev. W. D. Morrow, rector St. Stephen's Church, Spencer, Iowa. We think that it will pay you to investigate before you buy.

CHURCH or Sunday School Banners painted in water colors. Miss BALCOM, 887 Richards Street, Milwaukee.

# THE LIVING CHURCH

NOVEMBER 6, 1909

**V**ESTMENTS, any color: Cloth, \$20.00; silk, \$30.00; zucchetas, silk or velvet, \$1.00; rabbis, plain \$1.00, fancy \$1.25 up; preaching stoles, \$3.00 up. Rev. A. M. Judd, Spencertown, Columbia County, N. Y.

**W**ANTED, 1,000 agents to handle our fast selling Scripture mottoes, holiday postcards, etc. Large commission. Send 10 cents for samples and descriptive list. A. WELDER & SON, Charlevoix, Mich.

**P**ARISH CALENDAR, 1910, marking Church Year. Can be localized. Single copy 15 cents. \$20 to PARISH SOCIETIES introducing *Sign of the Cross*, Churchly, illustrated. ANCHOR PRESS, Waterville, Conn.

**O**RGANISTS and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

**C**HURCH PLANS.—If about to build, send stamp for booklet "Designs and Plans for Churches." MORRISON H. VALL, A.I.A., Church Architect, Dixon, Ill. Give name of church.

**T**RAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

**A**RUNDEL CHROMOS.—Large number in stock; many rare ones. Send for this month's printed list.—SAINT JUDE'S DEPOT, Birmingham, England.

**O**RGANS.—If you desire an Organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

**S**TAMPS for Church attendance and Sunday School. Descriptive leaflet free. Trial outfit \$1.00. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

**P**PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

## UNLEAVENED BREAD.

**P**URE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

**C**OMMUNION BREADS and Scored Sheets. Circular on application. Address Miss A. G. BLOOMER, Monroe, N. Y.

**C**OMMUNION WAFERS (round). ST. EDMUND'S GUILD, 883 Booth St., Milwaukee.

## CHOIR EXCHANGE.

**O**RGANISTS wanted for several Episcopal Church vacancies. \$500 to \$1,000. Write WEBSTER'S CHOIR EXCHANGE, 186 Fifth Avenue, New York.

## CHURCH EMBROIDERY.

**C**HURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, \$5 up. Stoles from \$3.50 up. Miss LUCY V. MACKRILL, Chevy Chase, Md.

## HEALTH RESORTS.

**T**HE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

## TRAVEL.

**E**UROPE—Passion Play—delightful tours. Organize small groups and go free. UNIVERSITY TOURS, Wilmington, Delaware.

## MISCELLANEOUS.

**F**OR SALE, a complete Spaulding gymnasium equipment; \$150 cash. Apply to DEAN AITKINS, Trinity Cathedral, Michigan City, Ind.

## NOTICES.

### GENERAL CLERGY RELIEF FUND.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

Rev. ALFRED J. P. McCLOURE, Treasurer, Church House, Twelfth and Walnut Streets, Philadelphia.

**GIFTS OR BEQUESTS**  
for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent.

**THE BOARD OF MISSIONS**  
for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

The Corresponding Secretary,  
281 Fourth Avenue, New York.

GEORGE GORDON KING, Treasurer.

**LEGAL TITLE FOR USE IN MAKING WILLS:**  
*"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."*

**THE SPIRIT OF MISSIONS**—\$1.00 a year.

## CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the \$5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOUES,  
2914 Broadway, New York.

## GIRLS' FRIENDLY SOCIETY IN AMERICA.

The annual meetings of the G. F. S. A. will take place in Philadelphia, Pa., on November 8, 9, 10, 11 and 12, 1909. There will be a service with meditations at St. James' Church, Twenty-second and Walnut Streets, at 8 p. m. on Monday, November 8th. The celebration of the Holy Communion (corporate) will be at St. James' Church, Twenty-second and Walnut Streets, at 7:45 a. m. on Tuesday, November 9th.

Associates and Churchwomen are cordially invited to attend these services and meetings.

EVE ALEXANDER,  
General Secretary G. F. S. A.

## CHURCH BUILDING.

Parishes needing money for building churches or rectories should apply to the AMERICAN CHURCH BUILDING FUND COMMISSION, Church Missions House, New York. Annual report sent on application.

Contributions to increase the permanent fund of the Commission are solicited.

## THE SECOND SUNDAY IN NOVEMBER

NOVEMBER 14, 1909.

Will rectors kindly observe the following resolution of the General Convention:

"That every parish of our Church contribute annually to the American Church Building Fund, until the full sum of \$1,000,000 is secured."

"We recommend that in every parish in which an offering shall not have been made for that purpose prior to that date, such offering be received on the *Second Sunday in November*; and if, for any reason, this is impracticable, then on the next succeeding Sunday."

The annual report will be sent on application to the CORRESPONDING SECRETARY, Church Missions House, New York.

## THE LIVING CHURCH

may be purchased, week by week, at the following places:

### NEW YORK:

Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).

Thos. Whittaker, 2 Bible House.

E. S. Gorham, 37 East 28th St.

R. W. Crothers, 246 Fourth Avenue.

M. J. Whaley, 430 Fifth Avenue.

Brentano's, Fifth Ave. above Madison Square.

### BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

### PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

### WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W. Woodward & Lothrop.

### ELIZABETH, N. J.:

Franklin H. Spencer, 947B, Anna Street.

### ROCHESTER:

Scranton, Wetmore & Co.

### CHICAGO:

LIVING CHURCH branch office, 153 LaSalle St. A. C. McClurg & Co., 215 Wabash Avenue.

The Cathedral, 18 S. Peoria Street.

Church of the Epiphany, Ashland Blvd. and Adams Street.

### MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

### ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.

Phil. Roeder, 616 Locust St.

Lehman Art Co., 3526 Franklin Ave.

Wm. Barr Dry Goods Co., 6th and Olive Sts. LONDON:

A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. • (English agency for all publications of *The Young Churchman Co.*)

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

### KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

It is suggested that Churchmen, when travelling, purchase *THE LIVING CHURCH* at such of these agencies as may be convenient.

## BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

### LITTLE, BROWN & CO. Boston.

*Wigwam Evenings, Sioux Folk Tales Retold.* By Charles A. Eastman and Elaine Goodale Eastman. Illustrated by Edwin Willard Deming. Decorated cloth, \$1.25.

*Polly and Dolly.* By Mary Frances Blaisdell, author of *Boy Blue and His Friends, Child Life, etc.* Illustrated by Herman Heyer. Price, 60 cents.

### LONGMANS, GREEN & CO. New York and London.

*Preaching.* By F. E. Carter, M.A., Dean of Grahamstown. Handbooks for the Clergy Series, edited by Arthur W. Robinson, D.D., Vicar of All Hallows, Barking-by-the-Tower.

*The Red Book of Heroes.* By Mrs. Lang. Edited by Andrew Lang. With eight colored plates and numerous illustrations by A. Wallis Mills.

*Studies in the Teaching of Religion.* By William Scott Palmer.

### DUFFIELD & CO. New York.

*The Son of Mary Bethel.* By Elsa Barker.

### FORBES & CO. Chicago.

*What Does Christmas Really Mean?* By John T. McCutcheon and Jenkins Lloyd Jones. Price, 50 cents.

## PAMPHLETS.

*On the Question of Swedish Orders.* By the late Henry R. Percival, D.D., author of *A Digest of Theology, etc.* [Reprinted by the press of St. Martin's College, Philadelphia].

*Prohibition, the Enemy of Temperance.* An Exposition of the Liquor Problem in the Light of Scripture, Physiology, Legislation and Political Economy, Defending the Strictly Moderate Drinker and Advocating the License System as a Restrictive Measure. By the Rev. J. A. Homan, M.A., S.T.B. [Published by The Christian Liberty Bureau, Ohio.]

*Facts and Principles Pertaining to the Episcopal Church.* By the Rev. Thomas Tracy Walsh. New and Revised Edition. 3 cents each or \$2.50 per hundred. [Thomas Whittaker Co., publishers, New York.]

*Why Baptize Infants?* By the Rev. T. Tracy Walsh, General Missionary in the Diocese of South Carolina. 3 cents each or \$2.00 per hundred. [Thomas Whittaker Co., publishers, New York.]

## Music

(Continued from page 2.)

rich musical inheritance from the Church of England.

Mr. Buck's real success as musician of note came from without the Church rather than from within. In the words of a writer in the *Church Music Review*: "Buck wrote a great deal of Church music too much for his reputation—and he inevitably fell into mannerisms and repetitions. Publishers urged him to compose, and the common people heard his music gladly. It was his wish to win fame by an opera, a cantata, an orchestral work. He was not content to be known merely as a successful composer of music for the Church, male choruses, solo voices. His music for Sidney Lanier's 'Centennial Meditation of Columbia' gave him a higher reputation than he had previously enjoyed, and led him to dream of still more important works. He wrote other compositions of long breath, he took a prize with one of them, but 'The Golden Legend,' 'The Light of Asia,' and elaborate works for the Church had no real vitality."

# The Church at Work

## PAROCHIAL MISSIONS.

A WEEK'S MISSION was preached by the Rev. Ernest Vincent Shayler of Grace Church, Oak Park, Ill., at St. Paul's, Chattanooga, Tenn. (the Rev. Loaring Clark, rector), from the 18th to the 26th of October. This mission has been the occasion for a most remarkable series of services. Special sermons, introductory to the mission, were preached by the Rev. W. C. Whitaker, rector of St. John's, Knoxville, on October 17th. The daily celebration of the Holy Eucharist at 7 A. M. was attended by a devout and consecrated body of communicants, who were edified and blessed by the exposition of the missioner on the "Seven Last Words of Our Lord from the Cross, as applied to the Holy Communion." Bible Conferences on "Our Lord's Relationship to the Women of His Day" were held each afternoon at 4 o'clock and were attended by a large gathering of Churchwomen. "The Woman of Samaria"; "The Woman who Touched the Hem of His Garment"; "The Syro-Phoenician Woman" and the "Blessed Virgin Mary" were topics of these afternoon conferences, and at the evening services the missioner dealt with the many problems concerning man's relationship to God, to his fellow man, and to his Church. Instructions on "The Kingdom of God" were given each evening and many questions were found in the question box. On Saturday night a street meeting was held, the singing being led by a male voice choir gathered around the crucifer and the missioner together with other Church clergy. Probably this is the first occasion on which the Church in Chattanooga has held an open-air meeting and has literally gone into the "highways and the byways and gathered them in." The climax of the mission was reached in Sunday's services. The spacious edifice was crowded to the doors both morning and evening. In the morning Mr. Shayler took for his text "Weighed in the Balances and Found Wanting," and in the evening "The Great Decision." A mass meeting for men was held in the afternoon—subject "Social Purity." Over three hundred men participated in this service. A prayer meeting was held before the service each evening in the chapel of St. Paul's, for personal consecration, and at the close of the service the attendance at an after-meeting not only filled the chapel but overflowed into the church. The rector of the parish; the Rev. W. C. Robertson, rector of Christ Church; the Rev. F. N. Cullen, assistant at St. Paul's, and Archdeacon Doan of the Convocation of Knoxville assisted in the services, which were brought to a conclusion by a celebration of Holy Communion at 7 A. M. on the 26th, when intercessory prayer was offered for the many souls who had made request for it. A spontaneous thankoffering was taken and handed to the missioner at the closing service.

A "GOOD NEWS" mission was held from October 17th till October 24th at Trinity Church, Swedesboro, N. J., the theme being "The Fatherhood of God and the Brotherhood of Man." The preachers were, successively, the Rev. C. A. Behringer (rector), Rev. L. R. F. Davis, Rev. H. Cresson McHenry, Rev. Edgar Campbell, Rev. R. B. Shepherd, Rev. Dr. Robert McKay, and Rev. Dr. H. R. Gummey. On the closing day Bishop Scarborough confirmed a class of five. The attendance throughout was large and enthusiastic.

THE REV. EDWARD HENRY ECKEL, rector of Christ Church, St. Joseph, Mo., held a twelve days' mission in All Saints' Church,

West Plains, Mo. (the Rev. R. J. Belt, vicar), October 17th to 28th inclusive. The scheme of Redemption was effectively presented in a series of topical sermons embracing the following subjects: God, Sin, Christ, Church, Grace, Growth, Repentance, Faith, Obedience, Consecration. An afternoon series of addresses covered the duties of religion and the practical Christian life. Interest in the mission was general throughout the community and large numbers of people from other congregations attended the services. One of Dean Eckel's sermons was preached out doors in the courthouse square. The impressions upon the parish and community appear to be of a deep and permanent nature.

## ACCESSIONS FROM THE METHODISTS.

THE BISHOP of the diocese of Harrisburg has recently confirmed Frank James Lee, a colored minister of the African Methodist Zion denomination, and admitted him a postulant in the diocese. He has also admitted as postulants William Henry Bond of Williamson, Harold Eugene Schmaus of Delta, and Walter Henry Overs, Ph.D., an ex-Methodist minister, in charge as lay reader of St. Luke's, Mechanicsburg.

## NOTABLE WORK OF LOUISVILLE WOMEN.

THE REGULAR quarterly meeting of the Woman's Endowment Association was held in the Louisville, Ky., Cathedral Sunday-school room, Wednesday, October, 27th. The sum of \$50,000 for the endowment of the Cathedral pledged by this association having already been more than raised, the intention is now to work for the new Diocesan or Cathedral House, the most pressing need; and to this end a committee was appointed to draft a new constitution, since the old one is no longer in force. Having previously decided to give no public entertainments for

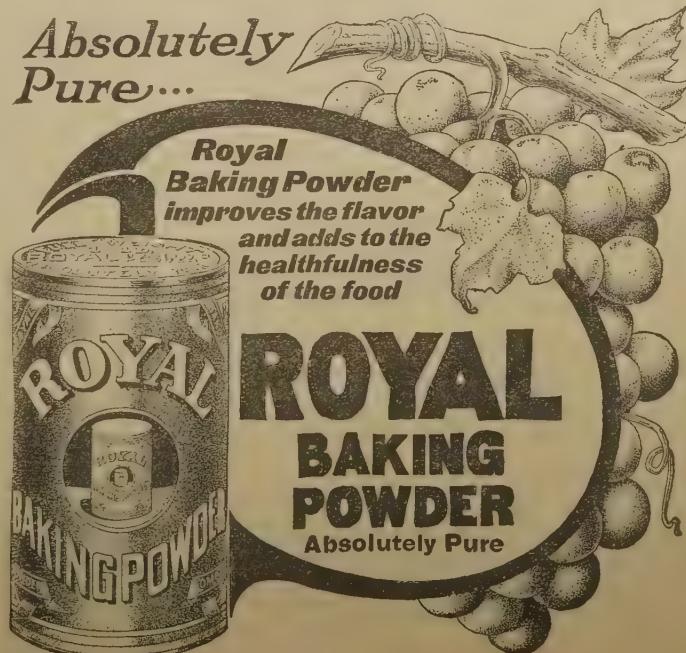
this purpose, a canvass for donations in cash, large or small, is to be made, in lieu of solicitation for articles for a sale or dinner. At the close of the meeting, Miss Anderson, a worker of the staff of the Associated Charities of the city, gave a most interesting address setting forth the aims and plan of work being carried on and asking for the help and coöperation of the Churchwomen of the city.

## DEATH OF REV. A. P. CROUCH.

THE REV. ASHER PALMER CROUCH, a retired priest canonically connected with the diocese of Kansas City, passed away September 18th at Kirksville, Mo. He was born in the state of New York, and was ordained in 1858 at Jefferson City by Bishop Hawks. Some time ago he contracted scarlet fever, which affected his hearing. Mr. Crouch has resided of late years in Kirksville, and was buried from Trinity Church, the services being conducted by the rector.

## NATIONAL CONFERENCE OF CHURCH CLUBS.

AT A MEETING of the Council of the National Conference of Church Clubs of the United States, held in New York City, October 22d, Tuesday and Wednesday, June 7th and 8th, 1910, were selected for the time of meeting of the eighteenth Annual Conference at Portland, Me., the Conference at its meeting in April having unanimously accepted the invitation of the Church Club of the diocese of Maine to hold the next Conference in that city. A dinner will be tendered to the Conference on the evening of the first day, and luncheon will be provided both days; and it is the desire of the Maine Club that, in addition to the elected delegates, as many as possible of the members of the Church Clubs in the United States attend the meeting, and they are cordially invited to participate in the hospitalities just mentioned.



## THE LIVING CHURCH

NOVEMBER 6, 1909

### AT THE ILLINOIS STATE UNIVERSITY.

OSBORNE HALL, of which mention has already been made, was blessed and formally opened on October 26th. The visitors filled the large rooms, hall, and stairway, among them being the president and other members of the faculty, several of the clergy of the diocese, and many residents of the University and of the twin cities of Urbana and Champaign.



OSBORNE HALL, ILLINOIS STATE UNIVERSITY.

aign. The service of benediction was taken by the Bishop of the diocese, assisted by the rector of Champaign, the Archdeacon of Springfield, and the rector of Decatur. After the service the Bishop spoke, giving an account of the inception of the work for girl students in a rented house under Deaconess Sloane nearly five years ago, which has now become permanent in this handsome hall. President James of the University followed, dwelling at length upon the need of religious training in connection with the work of the University, and congratulating the Church on being the first to supply a home where such training and teaching may be given. Miss Kollock, the dean of women, added words of hearty appreciation. The last speaker was the Bishop of Chicago, who gave strong approval to such work and desired that there might be such halls in connection with the University of Chicago.

After the addresses most of the visitors went through the house. Thirty girls can be received, the hall being now quite full. Besides the usual living rooms a large class room has been provided in which Bible classes will be held and other instruction will be given. The Bishop hopes to appoint at an early date a priest who will have the care of this with other work for the sons and daughters of the Church in the University.

### IN CHARGE OF SOUTH DAKOTA.

THE PRESIDING BISHOP has appointed and commissioned the Rt. Rev. Frederick Foote Johnson, D.D., to the charge of the missionary district of South Dakota until the vacancy made by the death of the Rt. Rev. William Hobart Hare, D.D., is filled.

### WOMAN'S AUXILIARY ACTIVITIES.

THE PITTSBURGH branch of the Auxiliary held its twenty-ninth annual meeting October 27-28th. On the evening of the 27th a missionary meeting was held in Trinity Church, presided over by the Bishop of the diocese, and addresses were made by the Rev. Dr. I. H. Correll of Japan and Miss Julia C. Emery, General Secretary of the Auxiliary. On Thursday, after Holy Communion at Calvary Church, the congregation adjourned to the parish house, where addresses were again made by Dr. Correll and Miss Emery. After luncheon the business meeting and election of officers occurred. The new officers are: President, Mrs. M. C. Adams; Recording Secretary, Mrs. H. Y. Allen; Corresponding Secretary, Miss M. E. Phillips; Treasurer, Mrs. A. J. Wurts; Librarian Church Periodical Club, Mrs. J. M. Barrett; Directors Junior Auxiliary, Mrs. W. C. Hawley and Mrs. D. L. Ferris; Director Babies' Branch,

Mrs. J. S. Slicer; Treasurer Sybil Carter Memorial Fund, Mrs. Carl Emmerling; Treasurer United Offering, Miss J. Cuddy. Mrs. Ormsby Phillips was again elected honorary president. The report of the secretary showed: New branches organized, 3; new Junior branches organized, 4. Cash contributed during the year, \$5,595.79, of which the Junior Auxiliary gave \$466.29. Sixty-four boxes were sent out during the year, valued at \$4,539.66, of which the Juniors furnished \$424.76, a grand total in money and boxes of \$10,035.45. Pledges for the joint work of the branch exceeding \$1,000 were received, and appropriations amounting to \$1,050.00 were made.

A UNITED meeting of the Advent branch of the Woman's Auxiliary, that of the Intermediate branch, and of St. Thomas' mission, was held recently at the Church of the Advent parish house, Louisville. This year more interest than ever was manifested, the meeting being especially well attended, and the novel experiences related and ingenious methods of working for the Auxiliary described made a most interesting programme. Two of the diocesan officers, Mrs. Thomas Underwood Dudley and Mrs. Charles Edward Woodcock, were present and gave brief talks. The fruit of the summer's work amounted to about \$150, which was used to pay the apportionment with a substantial increase and leaves sufficient in the treasury to begin a Christmas box. Programmes for the year's work were distributed.—A UNITED MEETING of all the city branches of the Woman's Auxiliary was held in the Sunday-school room of St. Andrew's Church, Louisville, Tuesday afternoon, October 26th, when an address was made by Dr. Angie Meyers of St. Elizabeth's Hospital, Shanghai, China. At the close, a generous offering was made for work in this jurisdiction. The same evening, Dr. Meyers also gave an address to the Cathedral branch of the G. F. S.

THE GENESEO DISTRICT of the Western New York Woman's Auxiliary held its fall meeting at Batavia, in St. James' Church, on Friday, October 15th. Thirty-five delegates representing all the parishes but one beyond Batavia were present. At the business session in the afternoon Mrs. H. J. Burkhardt, president of the Batavia branch, presided. The rector made the address of welcome and was followed by Mrs. P. M. Nicholas of Geneva, in an interesting address. Mrs. Cooper of Geneseo spoke on "Mission Study Classes." Miss Lucy G. Arnold of Geneseo spoke of the "Work Among the Mountaineers of the South." Miss Carrie Sanders of Stafford, recently appointed secretary of the Junior Work, spoke of that work, and Mrs. Burkhardt spoke on "Box Work." The entertaining and very instructive addresses were listened to with great interest by the large number present and the meeting was considered one of the most profitable and successful yet held.

DURING the sessions of the Cedar Rapids (Iowa) Deanery a conference of the Woman's Auxiliary was held in the chapel of Grace Church, Cedar Rapids, presided over by Mrs. Theodore Nevin Morrison. Addresses and discussions took place on "The Why and Wherefore of the United Offering," a paper being read by Miss Gregory of Iowa City, and "How Shall We Increase the Attendance at Our Meetings," with a paper by Mrs. Charles Ballheim of Cedar Rapids.

THE OCTOBER meeting of the Woman's Auxiliary was held Monday, October 25th, in St. Stephen's Church, Wyandotte, Mich., with about fifty members present. Mrs. Frederick B. Stevens presided. The salient matters were an account by Mrs. Austin of the missionary meeting of the Fifth Department, Grand Rapids; a paper by Mrs. F. A. Hall of St. Peter's Church, Hillsdale, on the Missionary District of Idaho;

and an address by Mrs. Mary E. Watson of New York on the United Offering.

ST. LUKE'S CHAPTER of Sea Cliff, L. I., entertained the local assembly of the Daughters of the King at its annual meeting on October 29th. About one hundred delegates were present. The religious and business periods were very helpful. Mrs. Martin of St. Ann's parish, Brooklyn, presided. Following the business meeting a short service was held in the church, at which addresses were made by the Rev. Benjamin Mottram of St. Paul's chapel, College Point, and the Rev. W. R. Watson of Sea Cliff.

### ALL SAINTS' SISTER INVALIDED.

SISTER MARY RAPHAEL's many friends will be sorry to hear that by the advice of the physicians and in obedience to the Rev. Mother Superior and chaplain she has been obliged to leave the convent in Baltimore and is now living in Ventnor, Atlantic City. She is quite an invalid and is being cared for by her old nurse, who has given her services to the community for over thirty years.

### NEW CHURCHES AND PARISH HOUSES.

THE CORNERSTONE of the new St. John's Chapel, East Hampton, Conn., was laid by the Ven. Oliver H. Raftery, Archdeacon of Middlesex, on the afternoon of the Nineteenth Sunday after Trinity. The mission is a part of the parish of Christ Church, Middle Haddam (the Rev. William P. Waterbury, rector). The chapel is to be in memory of a former rector, the Rev. Edward H. Fitzgerald, who died in China, the building having been projected during his rectorship. The address was given by the Rev. Samuel R. Colladay, late of the Berkeley Divinity School, a former rector. The other clergy present, beside the Archdeacon and the rector, were the Rev. Messrs. Acheson and Bell of Middletown, and the Rev. Ellis Bishop of Berkeley.

THE FOUNDATIONS have just been laid for a parish house for the memorial church of the Good Shepherd, Rosemont, Pa. (the Rev. Arthur B. Conger, rector). It will be the gift of Mrs. J. Ogden Hoffman and sons as a memorial to Mr. J. Ogden Hoffman, for more than twenty years a vestryman of the parish. The building will be 86 feet long by 39 feet wide, the exterior being built of local gray stone with cut stone trimmings. There will be two stories and a deep basement. The



PARISH BUILDING FOR MEMORIAL CHURCH OF THE GOOD SHEPHERD, ROSEMONT, PA.

main auditorium on the first floor, for the use of the Sunday school, will accommodate 400. Several other ample sized rooms can be utilized for guilds and reading rooms, and a gymnasium will be provided in the basement. Bailey & Bassett of Philadelphia, who planned the church sixteen years ago, are the architects.

ON SATURDAY afternoon, October 23d, the cornerstone of a new building for St. James' mission, Prospect Park, Pa., was laid by the Dean of the Chester convocation, the Rev. F. Marion Taitt. The building will consist of two stories, built of stone, the size being 67 feet long by 28 wide, the second floor to be used for church purposes for the present. Addresses were made by the dean, the Rev. Robert Benedict, and others, there being a

number of the clergy present and vested. The offerings amounted to something over \$100. The cost of the building will be about \$5,500. About three years ago this mission was begun by the Rev. Francis Steinmetz, then rector of Christ Church at Ridley Park, and has been successful and flourishing ever since. The Rev. M. Belknap Nash is priest-in-charge.

**FATHER PAUL AND ASSOCIATES RECEIVED INTO THE ROMAN COMMUNION.**

ON SATURDAY, October 30th, the Society of the Atonement was corporately received into the Roman Catholic communion at Graymoor, near Garrison, N. Y., by the Rt. Rev. Monsignor Conroy, vicar-general of the (Roman) diocese of Ogdensburg, acting under faculties from Archbishop Farley of New York. This reception was the outcome of an application made some time previously through the apostolic delegate at Washington, Mgr. D. Falconio, to Pope Pius X., to receive under his protection and care the Society of the Atonement, preserving its Name and Institute and allowing it to be incorporated into the Third Order of St. Francis. In due course a favorable reply was received from Rome and after a short period of instruction the reception just mentioned took place.

The corporate existence of the Society will be maintained and it is understood that the *Lamp* and *Rose Leaves*, the two monthly papers heretofore published by the society, will be continued.

On the day preceding this function Father Paul, the Rev. Lewis Thomas Wattson, superior and only priest of the order, so far as we know, was deposed from the ministry by the Bishop of Delaware, his canonical superior. We are not informed how many lay persons and sisters are included in the defection, but it is a mere handful.

**DEATH OF THE VEN. LEWIS CAMERON.**

THE VEN. LEWIS CAMERON, rector of the Church of the Holy Communion, of South Orange, N. J., and Archdeacon of the diocese of Newark, died in the South Orange rectory at 7:15 A. M. on Saturday, October 30th. Death was due to ptomaine poisoning and pneumonia. Until last week, when pneumonia set in, it was expected that the Archdeacon would recover and as late as Thursday night it was reported that he had rallied from the complication. At the dying rector's bedside, when the end came, were his mother, Mrs. Isabella C. Cameron of Brooklyn; his daughter, Helen Rhinelander Cameron; his five brothers and four sisters, and the Rev. Charles T. Walkley, rector of Grace Church, Orange. Mr. Cameron was one of the delegates to the General Convention from the diocese in 1907 and was the head of the delegation to the Missionary Council, which met at Utica this week. He had been one of the most prominent and active clergymen in the diocese. He was born in Brooklyn August 24, 1864, and received his preparatory education in the Brooklyn Polytechnic Institute and Trinity School. He was a graduate of Columbia University in the class of 1888, and entered the General Theological Seminary in New York, completing his theological studies three years later. He was made deacon by Bishop Starkey in 1890, and was ordained priest the same year by Bishop H. C. Potter. Mr. Cameron's first charge was as assistant to the Rev. Dr. Henry Yates Satterlee, rector of Calvary Church, New York, and afterward Bishop of Washington. He remained there five years, going to South Orange in 1895. In 1903 Mr. Cameron was appointed Archdeacon of the diocese by Bishop Lines, succeeding the Rev. Dr. Alexander Mann, who had resigned to become rector of

**THE LIVING CHURCH**

Trinity Church, Boston. He was appointed chaplain of the First Regiment, National Guard of New Jersey, January 12, 1903, with the rank of captain, and was a past master of Century Lodge, F. and A. M.; a member of Jersey Commandery, Knights Templars, of East Orange, and Kane Council, Royal and Select Masters, of South Orange.

**SPECIAL WORK IN JAPAN.**

THE REV. DR. IRVING H. CORRELL, who has been commissioned by the Bishop of Kyoto and authorized by the Board of Missions to solicit the sum of \$12,500 for the purchase of land, the erection of a church building, parish house, Japanese workers' house, and a mission residence in the city of Tsu, an important center for our mission work in the eastern part of the Kyoto district, has during the past year succeeded in raising about \$8,500, so that he still needs about \$4,000. It is highly important that he should return to his work at once, but until he receives the full amount, it is thought, by those who understand the situation, unwise for him to return, and he makes an earnest appeal that the friends of the Church may send contributions at once for this special fund to him or to Mr. George G. King, treasurer of the Board of Missions, 281 Fourth Avenue, New York City, being careful to mark them "Special for the Tsu Property Fund."

**MASSACHUSETTS SUNDAY SCHOOL WORK.**

THE ANNUAL meeting of the Massachusetts Union of the diocese of Massachusetts will be held in the chapel of St. Paul's Church, Boston, on Wednesday, November 10th, and two delegates from each Sunday school of a parish or mission is expected to attend.—THE ANNUAL meeting of the North suburban district of the Massachusetts Union was held at the Church of the Epiphany, Winchester, on the afternoon of October 27th. "The Sunday School and the Boy" was the subject taken up and among those who gave their views were the Rev. G. G. Ballard, Jr., of Lexington, G. E. Norton of the Episcopal Theological School, Cambridge, C. B. Saunders of the Y. M. C. A. of Malden and others. Supper was served at the home of the rector, the Rev. John W. Suter, and in the evening there was another session in the church.—THE TWENTIETH anniversary of the Massachusetts Sunday School Association will be held in Boston November 11th, 12th, 13th, and 14th. This is an interdenominational body. There will be a service in Trinity Church on the afternoon of the first day, with the vice-president, the Rev. Carlton P. Mills, presiding, and the programme calls for addresses by the Bishop, the Rev. Dr. Mann of Trinity, and others. Other services will be held in the churches of the various denominations.



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—But do we forget that they did not know

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### ANNIVERSARY OF ST. GEORGE'S, BROOKLYN.

SPECIAL SERVICES were held in St. George's Church, Gates and Marcy Avenues, Brooklyn, on Sunday, October 31st, the eve of All Saints, to commemorate the fortieth anniversary of the founding of the parish. The Rev. Winfield S. Baer, rector, officiated, and at the mid-day service dedicated a chancel window, a memorial to Mr. Henry Tompkins. Its subject is the Annunciation. A brass cross was also dedicated, in memory of R. H. Williams. The Sunday school went into church at 3 in the afternoon to be present at the dedication of the transept window which it had given, depicting Christ and the Children. The Rev. Dr. St. Clair Hester, rector of the Church of the Messiah, Brooklyn, preached at the night service. On Thursday evening, October 28th, the people of the parish held a reunion. Speeches were made reviewing the history of the parish and congratulating the rector on the prosperous condition of his work. The Rev. W. De F. Johnson, rector of Christ Church, Clinton Street, and the Rev. Robert Rogers, rector of the Church of the Good Shepherd, Brooklyn, and R. S. Steves, who has been parish treasurer for seventeen years, made addresses.

The parish was incorporated in 1869 under the Rev. Alvah Guion. The people met in a small building used as a carpenter's shop. Later on a church was built on Greene Avenue. About twenty years ago the congregation moved to the new site near by. The present building was consecrated in Epiphanytide, 1907. Miss Mary and Miss Amelia Guion were present at the reception and were especially honored guests.

### THE NEED OF PARISH SCHOOLS.

AT THE annual dinner and reception of the Long Island diocesan Church Club, on October 25th, the Rt. Rev. Frederick Burgess, D.D., Bishop of the diocese, made an earnest plea for the establishment of Church schools. After referring to the wonderful energy shown by the Roman Catholics in that direction, and stating that the parochial schools are the biggest factor in the growth of that body, he said that the Church would do well to emulate the example set, stating that "the children in the Roman Catholic schools learn loyalty to their religion and affection for their teachers. The public schools are a drawback to religion, as they give no religious teaching." He hoped to live long enough to see a movement started for the establishment of such schools, saying that had he the means, he would establish at least one such school in Brooklyn as an example that might be followed. William Jay Schieffelin spoke on the laymen's missionary movement, and told of the great strides made in the past few months. Walter R. Marsh, M.A., headmaster of St. Paul's School, Garden City, made an eloquent address on the proper functions of the boarding school and the Sunday school. The Rev. John D. Kennedy, the last speaker, took for his subject the tendency of the modern man not to go to church.

### THE BOSTON-1915 MOVEMENT.

BISHOP LAWRENCE of the Massachusetts diocese has asked the co-operation of the clergy in assisting the Boston-1915 Movement, in the interest of which an exhibit has just opened in that city. A circular has been issued signed by a special committee named by the Bishop, consisting of Archdeacon Samuel G. Balcock, the Rev. Edward T. Sullivan, and Clarence H. Poor. Parishes were asked to send to the committee a stereopticon slide or slides of the church building, also slides representing work which the parish is doing to benefit civic and social life, showing the needs of its neighborhood and the way it

is meeting those needs. They also were asked to send the names of organizations for public work which were started by members of the parish, and the number of people now engaged in social work and a chart representing graphically the work of the parish. Following up this plan, rectors were asked to explain the 1915 Movement to their congregations on Sunday, October 31st, and practically every rector conformed to the request. Just what the Church of the Massachusetts diocese has done toward advertising itself in the exhibition will be told subsequently.

### LAY RESPONSIBILITIES DISCUSSED.

THE EPISCOPALIAN CLUB of Boston met at the Hotel Somerset on the evening of October 25th, and the two hundred or more members and guests heard addresses on the "Moral and Civic Responsibilities of the Laymen to the Community," which formed the subject of the evening's discussion. President Huntington Saville presided, and about him sat President Faunce of Brown University, who made the principal address of the evening; Jeffrey R. Brackett, director of the school for social workers; Bishop William Lawrence, Dean George Hodges of the Episcopal Theological School, and several others. President Faunce said that the Anglo-Saxon temperament and the Puritan principle gave us an individualism on which our early history is founded. In religion this has resulted in sectarianism and denominations enough to stock a museum and amaze and appall our descendants. But he believed a change was coming. "I count education worthless," said he, "unless it makes men realize that they are partners of the State in all the activities of the day. The cry of socialism to-day is based on the assumed failure of the individual. I believe in a larger measure of social control to give the individual a better chance to make good. The Church should serve as the headquarters of civic enterprise, for thus only will it draw in the young men." Bishop Lawrence said: "The churches are first and primarily for, and some of them may be only for, the inspiration of purpose. When Christian unity comes it will come through that wise, unifying element which comes through men of different denominations, but of the same faith, getting together in a practical Christian spirit, leading ultimately to closer unification and expression in worship and ecclesiastical administration." Mr. Brackett contended that experts are needed in both social and religious work, but the layman is needed to help the expert.

### GIFTS AND BEQUESTS.

ANNOUNCEMENT is made that the purchase of the lot next south of Christ Church, Sag Harbor, L. I., by the wardens and vestry was made possible by a donation of Mr. and Mrs. James Herman Aldrich of Manhattan, who have a summer home there. Mr. Aldrich is senior warden of the church. In the past the family have taken a great interest in the parish and have been most liberal in their benefactions. The authorities plan to build a new parish house in the near future or remodel the present two story dwelling on the property just bought. The consideration was \$2,000.

IT IS ANNOUNCED that Mr. George F. Dominick of Christ Church, Greenwich, Conn., has offered to give the sum of \$39,000 for a new parish house, on the condition that the parish raise, before January next, the \$19,000 needed for the completion of the new church, now in process of erection. The parishioners are confident that this can be done. The cost of the church is \$135,000 and when all is completed the value of the church, rectory, and parish house will exceed \$200,000. Work on the interior of the church

was begun on October 25th. The rector is the Rev. M. George Thompson.

AT THE second celebration of the Holy Communion last Sunday at the Church of Our Saviour, Mt. Auburn, Cincinnati, the rector, the Rev. E. A. Neville, blessed a handsome silver Communion service, a thank-offering from Mrs. John M. Anderson of Mt. Auburn. The Church has recently been completely equipped with electric lights and is giving many evidences of growth, both material and spiritual.

THE Church of the Messiah, Glens Falls, N. Y., has received from the estate of G. R. Finch \$5,000 left to it by will. Mrs. Thomas H. Foulds is to build a rectory for the church. Miss Esther Clute, formerly of Round Lake, N. Y., has become parish visitor and will devote herself to work among the women and children and those confined to their homes.

ST. MATTHIAS' CHURCH, Philadelphia (the Rev. C. Rowland Hill, rector), will eventually receive \$1,000 as left by the will of Miss Mary E. Abbott.

THE BULK of the \$17,000 estate of the late Mary M. Bryant of Philadelphia will revert to the Fund for Aged and Infirm Clergymen of the Church.

### RECENT MEMORIALS.

ON THE Twenty-first Sunday after Trinity, being the Sunday nearest All Saints' Day, a new memorial pulpit and pulpit lamp were dedicated at the Memorial Chapel of the Holy Communion, Twenty-seventh and Wharton Streets, Philadelphia. The former is the gift of the congregation and bears the following on a brass tablet on the front panel: To the Glory of God and in memory of George Clifford Thomas, a loyal friend, a wise benefactor, and a devoted Christian, this pulpit is erected by a grateful congregation as a thank offering to Almighty God for his life and example. The pulpit lamp is the gift of Mr. William A. Huey in memory of his daughter Isabella Huey, who was for ten years a faithful member of the Sunday school and attendant at the services, and who entered into life on May 13, 1895. The pulpit is octagonal in shape, done in quartered oak and simply but beautifully decorated with Gothic designs; it was designed and made by the American Seating Co. The lamp is a brass hanging lamp specially designed and made by the Lloyd Garrett Co. of Philadelphia. After Morning Prayer the pulpit and lamp were formally presented on behalf of the congregation by Mr. Jerome S. Cross and were received for the vestry of the parish of the Holy Apostles by Mr. George W. Jacobs. The erection of this pulpit is a fitting memorial of the very real love and esteem which this congregation has for George C. Thomas, a friend of God and a friend of God's people.

SUNDAY, OCTOBER 24th, was a memorable day to the congregation of the new St. Luke's Church, Roselle, N. J. In the morning, for the first time, the beautiful new stone altar, the gift of Mayor and Mrs. Charles W. MacQuoid, was used. At the close of the regular evening prayer and sermon, in which the rector, the Rev. C. S. Wood, was assisted by Warden Charles W. MacQuoid, the memorial windows, twenty-four in number, were blessed. After the offertory the choir was formed into a procession and the rector blessed the chancel windows, which were placed in memory of Miller Fox Moore, Jr., Hattie Hobart and Sarah Smith. Then the procession moved over to the Lady Chapel, where nine windows, the gift of St. Mary's Guild, in memory of departed members, were blessed, and proceeded to the east of the church, where windows in memory of M. Louis Cocks Everett, Thomas B. Kingsland, Mary Wildman Rawlins, Clarissa Warland Starr, Joseph Janes, Sr., and Joseph Janes,

## THE LIVING CHURCH

Jr., were blessed. The windows in the baptistery were next visited. The three windows are the gift of A. W. Patterson in memory of his mother, Elizabeth Holmes Patterson. In the center aisle, the Benedict and Hume and Pierson and Hayes windows, erected by the Sunday school, were dedicated.

AT GRACE CHURCH, Plainfield, N. J., on the Eve of All Saints, several memorial windows were dedicated. Bishop Scarborough officiated at the mid-day service, being assisted by the rector, the Rev. E. Vicars Stevenson; the Rev. Dr. George William Douglas of the New York Cathedral was the appointed preacher. The All Saints' window, above the high altar, was made by the Gorham Co. The great multitude depicted in the lower section of the window gives force to the idea of the unknown. In the upper section is shown those saints who are known for their zeal and fortitude: Moses, Isaiah, Elijah, David, John the Baptist, St. Peter, and St. Paul. Above this group and in a separate light are the four archangels holding the Book of Life and Death. The rose window was designed and made by Messrs. Heaton, Butler & Bayne of London, England. It is the gift of Mrs. D. T. Van Buren in memory of her husband, General Daniel Tompkins Van Buren. The enthroned Christ in the centre is surrounded by medallions of the twelve apostles. The music was sung by an augmented choir under the direction of Mr. S. Frederick Smith.

A MEMORIAL chime of bells built by Meneely & Co. of Watervliet, N. Y., has been placed in the tower of St. Andrew's Memorial Church, Yonkers, N. Y. (the Rev. James E. Freeman, rector), and was rung for the first time on All Saints' Day. This chime of twelve bells, together with a clock and Westminster peal, were presented by Mrs. Elinor Cochran Stewart in memory of her mother, Eva Smith Cochran. Mrs. Cochran was the donor of the entire church fabric of St. Andrew's, including the parish house, and died February 3rd of this year. The chime is one of the best and finest that have been built.

## CLERICAL GATHERINGS.

A MOST successful meeting of the Archdeaconry of Albany (N. Y.) was brought to a close on October 19th with a remarkable paper on "The Essentials to Universal Peace Suggested by Events in the Year 1759," read by the Rev. Elmer P. Miller.

A SEMI-ANNUAL meeting of the Archdeaconry of Queens and Nassau was held at Redeemer Church, Merrick, L. I., on Wednesday afternoon, October 27th. The Ven. Henry Mesier, rector of St. John's Church, Far-Rockaway, and Archdeacon of that section of the diocese, announced that he resigned these offices to accept the rectorship of St. John's Church, Kingston, N. Y., to begin the First Sunday in Advent. Following the receiving of the resignation the Rev. Mr. Lillianthal of St. George's Church of Astoria, the Rev. H. D. Waller of St. George's Church, Flushing, and P. R. Jennings, treasurer of the Archdeaconry, spoke of the excellent work done by Mr. Mesier and thanked him on behalf of the archdeaconry for the support he had given them while in that office. The session was attended by about ninety delegates, representing nearly every parish and mission in the diocese. Bishop Gaylor of Tennessee was a visitor and gave a very forcible and familiar talk on the "Opportunity Which the Episcopal Church Offered to Cope with the Sociological Question of the Day."

THE TROY Archdeaconry of the diocese of Albany held its 100th annual meeting in Christ Church, Ballston Spa, on October 25th and 26th. The Archdeacon presided at the missionary meeting on Monday evening.

The speakers were the Rev. Dr. Morgan, who has recently begun his work as rector of Trinity Church, Granville, the Rev. H. R. Freeman of St. John's Church, Troy, and the Rev. C. A. Livingston of Port Henry. On Tuesday at the annual business meeting the Ven. Archdeacon Carey was nominated to the Bishop as Archdeacon, and the clergy re-elected the Rev. Oliver Shaw Newell secretary and the Rev. George A. Holbrook treasurer. The January meeting of the Archdeaconry will be held in Christ Church, Troy.

THE WILLIAMSPORT Archdeaconry met in St. John's Church, Bellefonte, Pa., on October 25-26th. A missionary service was held on Monday evening. The Rev. Dr. J. C. Quinn spoke on "How to Interest People in Missions." The Rev. Mr. Diggles spoke on "Why People Should Be Interested in Missions." The Bishop of the diocese spoke on "The Results of Missions." At the Tuesday business session at the close of morning service the clergy present made reports of methods and progress in parochial and missionary work. At the afternoon session the Rev. W. E. Kunkel read an exegesis on St. Matt. 25: 46, and the Rev. Louis Nichols read a critique of Dr. Smyth's book, *Passing Protestantism and Coming Catholicism*. About twenty-five clergymen were present. The next meeting is to be held in Christ Church, Williamsport.

THE ANNUAL session of the Cedar Rapids (Iowa) Deanery was held in Grace Church, Cedar Rapids, on October 25th and 26th with a good attendance. At the first session addresses were made on the annual council of the Sixth Missionary District by Dean Dowling, and on "The Laymen's Missionary Movement," by the Rev. Thomas W. Jones and the Very Rev. Marmaduke Hare, M.D., Dean of Grace Cathedral, Davenport. After a corporate Communion on Tuesday morning,

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Morrison made an address to the church which was followed by a business session. On the evening of that day a paper was read on "The Church and Its Social Activity," by the Rev. Albert E. Seeler of St. Paul's Church, Durant.

A MEETING of the rural convocation of Chester in the diocese of Pennsylvania was held at St. Mary's Memorial Church, Wayne, on Tuesday, October 26th. After a short business session a bountiful luncheon was served to the large number of clerical and lay deputies present. At 3 p.m., the hour at which the burial services were being held over the remains of Bishop Hare in Philadelphia, a memorial service was held, the Burial Office being used. The Dean, the rector of St. Mary's, and the Rev. Arthur B. Conger officiating. At an after-meeting resolutions regarding the loss by death of two faithful and prominent lay members of the convocation, Charles Simonin and Octavius Bull, were adopted, likewise one of sympathy to R. Emmett Hare, a lay member, and son of the late Bishop. A resolution was presented and adopted unanimously looking towards a division of the diocese of Pennsylvania—the new diocese to comprise the counties of Chester, Delaware, Montgomery, and Bucks. Encouraging reports were made from all the mission stations. An excellent paper was read by the Rev. Robert L. Stevens, rector of St. Mark's, Honeybrook.—THE FALL meeting of the Norristown Convocation was held at St. Paul's Memorial Church, Upper Providence, Pa., on the afternoon and evening of the Feast of St. Simon and St. Jude. A short service was held at 3 p.m., the rector of the parish, the Rev. George W. Barnes, and the Rev. J. Thompson Cole of Ogontz officiating. Owing to the illness of the Dean, the Rev. Robert S. Coles of Jenkintown, the Rev. J. Thompson Cole was elected presiding officer. An extensive and interesting report was read from the Rural Missionary committee, which had been appointed to canvass the bounds of the convocation and ascertain the number of families and persons nominally members of the Church, but living at too great a distance to attend services regularly. After supper a missionary service was held in the church at 8 p.m., at which time four inspiring addresses were made by the Rev. J. Thompson Cole of St. Paul's, Ogontz; Rev. Warren R. Yeakel of St. John's, Hiawatha, Kan.; Rev. Thomas J. Garland, secretary of the diocese; and Rev. W. Herbert Burk, minister-in-charge of the Washington Memorial church at Valley Forge. The attendance at all the sessions was quite large.

A MEETING of the Detroit Convocation was held in the Church of the Messiah, Detroit, Mich., October 27th. Carefully prepared papers were read during the day and evening on "The City Missions in North and East Detroit," by the Rev. Mr. Severance and the Rev. Mr. Barber; on "Work Outside of Detroit," by the Rev. Mr. Fox of Pontiac and the Rev. Mr. Cook of Algonac. There was also an interesting account given by the Rev. Dr. Faber of St. John's Church, of the Missionary Council at Grand Rapids. Another feature of the meeting was a discussion looking for a revival of the work done by lay readers in missionary stations unprovided for by the ministrations of any clergyman.

THE FIRST of the season's monthly luncheons of the Massachusetts Clerical Association was held in the parish rooms of St. Paul's Church, Boston, on Monday, November 1st, and was largely attended. The speaker was the Rev. George J. Prescott of the Church of the Good Shepherd, whose subject was "Religion and the Drama." Following the address there was a discussion. For November 15th the Bishop has called a special meeting of the association for the purpose of learning something of the work and purposes of the newly-formed Religious Education Association, whose head office is in

Chicago. Henry F. Cope, general secretary of the association, will speak on "The Enlarging Field of Religious Education."

#### AMERICAN CHURCH UNION MEETING.

THE American Church Union held its session on October 21st at the Church Club rooms in New York, with President Clinton Rogers Woodruff in the chair. Mr. Woodruff was re-elected president, and other officers were chosen as follows: President, Rev. Dr. Clendenin of New York, Rev. F. Henstridge, local secretary of Los Angeles diocese, and secretary of California Branch Union, and Mr. Albert Diggs. By the new constitution, former vice-presidents, Bishops Olmsted and Weller, continue as such *ex officio*. Other officers were re-elected.

The secretary, Rev. Elliot White, read an extended report in regard to the workings of Canon 19, the material for which has been gathered by inquiry of all the Bishops, and in which the working in all parts of the country was effectively set forth. The report will be published in THE LIVING CHURCH and in pamphlet form somewhat later, and will be recognized as a trustworthy showing.

#### BETHLEHEM.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

#### Benediction of Leonard Hall—Notes.

ON WEDNESDAY, October 27th, Bishop Talbot solemnly "set apart" by benediction Leonard Hall in South Bethlehem, the house of the Associate Missions. These exercises have been long delayed (the Hall having been in operation since May, 1908) because of the inability of its donor (Mr. Eckley B. Coxe of Driftwood, Pa.) to attend. On this occasion both he and Mrs. Horace Brock of Lebanon (by whom the oratory was furnished) were able to be present and a representative company of clergy and laity was invited to meet them. There are now seven postulants at the Hall taking studies preparatory to college and seminary, who assist the warden

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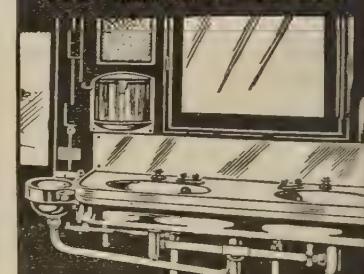
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in Sunday school and as lay readers. In this way regular services on Sunday are maintained in nearly a dozen places. The efficiency of the Hall has been added to this fall by a notable donation by Rev. Dr. J. N. Steele (late vicar of Trinity Church, New York City) of his valuable theological library. Further additions have been made by several persons, so that the Bishop now has at Leonard Hall, as the nucleus of a lending theological library for the diocese, over one thousand volumes.

THE patronal festival of St. Luke's Church, Lebanon (the Rev. John Mitchell Page, rector) was observed from October 17th to 24th with a daily Eucharist, and evening conferences by Father James Huntington. The services were carefully advertised and attracted unusual interest.

INVITATIONS have been extended by the Church of the Redeemer, Sayre, to the dedication of the Bishop Coleman memorial parish house, which will take place on Wednesday, November 10th at 1:30 P. M. A noon luncheon will be served on that day to the parishioners and their guests.

#### CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

**Death of Lewis Chandler—Mrs. M. A. Hart's Birthday.**

LEWIS CHANDLER, for fifty years sexton of St. Paul's Church in New Haven, died on the steps of the church on a recent Sunday. He was 82 years old.

MRS. MARY A. HART of Saybrook celebrated her 93rd birthday on October 17th. She is the mother of the Rev. Samuel Hart, D.D., and of Mrs. Melville K. Bailey of New York.

#### GEORGIA.

F. F. REESE, D.D., Bishop.

**New Chancel for Thomasville Church.**

ST. THOMAS' CHURCH, Thomasville, is to have a new and enlarged chancel as a memorial.

#### HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

**Father Bull in the See City.**

THE REV. PAUL B. BULL, chaplain general of the British navy, preached to a crowded congregation of men and boys in St. Paul's Church, Harrisburg, on Monday evening, October 25th. The city papers spoke of the sermon as being one of the most interesting of the kind ever heard in Harrisburg.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

**Memorial Service for Dudley Buck.**

THE LARGEST congregation possible attended a memorial service for Dudley Buck on Sunday evening, October 31st, in Holy Trinity Church, Brooklyn, where the distinguished musician was organist and director of the music for more than a quarter century—1877-1902. The programme included Mr. Buck's choicest compositions. The soloists who rendered the different selections assisted by the regular choir of the Church are as follows: Soprano, Mrs. Mary Hissem de Moss; contralto, Mrs. F. C. McLewee, who was the contralto at the time Mr. Buck resigned; tenor, Mr. Edward Barrow; bass, Mr. Frederic Martin. Mr. Samuel A. Baldwin was the organist and choirmaster. Mr. R. Huntington Woodman, one of Mr. Buck's best known pupils, assisted at the organ. The rector, the Rev. J. Howard Melish, officiated and made an extended address, telling of Mr. Buck's pioneer work as a Church musician. He also read letters from prominent musicians and laymen appreciative of the lamented

## THE LIVING CHURCH

composer's works and musicianship. The service lasted from 8 to 10 o'clock.

MISS A. S. GIBSON, for fifteen years the principal of St. Mary's School, Garden City, died suddenly on Sunday evening while preparing to escort her pupils to the Cathedral for service.

#### LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

**Testimonial to the Rev. Louis Tucker.**

A RECEPTION was tendered to the Rev. Louis Tucker and his wife on October 13th by members of the congregation of St. James' Church, Baton Rouge. It was in the nature of a farewell, Mr. Tucker having accepted work at Everett, Wash. The Baton Rouge ministers of all denominations united in an expression of warm appreciation and regrets at his departure.

#### MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

**Special Service at Cambridge Theological School.**

MONDAY, October 1st (All Saints' Day), was matriculation day at the Episcopal Theological School, Cambridge, and a special service was held in St. John's chapel at 5 o'clock in the afternoon. The preacher was the Rev. Frederic Palmer of Christ Church, Andover, and there was a large attendance of candidates for the ministry.

#### MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

**Notable Record of St. John's Parish, Detroit.**

DR. FABER is preparing a history of the important parish of St. John's, Detroit, which it is hoped may be ready at the time of the celebration of the semi-centennial, November 17th. The parish has had a notable history. Bishop Armitage, while rector, was elected to be assistant to the saintly Kemper of Wisconsin and succeeded him as the second Bishop of that see. Bishop Worthington was for many years rector of St. John's and was chosen Bishop by the diocese of Nebraska while rector. Bishop G. Mott Williams of Marquette was at one time an assistant in St. John's. The parish has won a noble record for its interest in general missions, for its establishment of city missions in Detroit, for the number of clergy it has sent forth from among its young men, and for its many devoted laymen. Never has better work been done in the parish than at the present time under Dr. Faber's rectorship.

#### MILWAUKEE.

W. W. WEBB, D.D., Bishop.

**Grace Church, Hartland, Reopened.**

GRACE CHURCH, Hartland, having been closed the past month for renovation and decoration, was reopened for services Oct. 24th. The Holy Eucharist was sung at 10:30 A. M. by the priest in charge, the Rev. F. B. Johnston, and the Rev. Edwin S. Young of Nashotah House was the preacher. Grace Church, with the additions during the past year of a new floor, a new organ, a new altar, and sanctuary furnishings, with the present decorations, is now one of the most attractive of the country churches in the diocese. The decorative work, which is admirable, was executed by Gimbel Brothers, Milwaukee.

#### NEWARK.

EDWIN S. LINES, D.D., Bishop.

**Service in Memory of Rev. Dr. S. M. Rice.**

IN GRACE CHURCH, Van Vorst, Jersey City, N. J., on the eve of All Saints' Day, a service was held in memory of the Rev. Spencer Marcus Rice, D.D., who died in Jersey City on June 11, 1909, in his 90th year. After Evensong addresses were delivered by the rector (the Rev. George S. Bennett, D.D.), and the Rev. Edward L. Stoddard, Ph.D., *rector emeritus* of St. John's Church, Jersey City Heights. Dr. Rice was made deacon in St. Peter's Church, Auburn, N. Y., in 1848, and was ordained priest in St. Paul's Church, Syracuse, N. Y., in 1849. His charges were Jordan and Marcellus, N. Y.; Clayville, N. Y.; Millville, Mass.; New Bedford, Mass.; Grace Church, Van Vorst, Jersey City, and St. Mary's, Jersey City (1883 to 1886), of which parish he became *rector emeritus*. His longest rectorate was Grace Church, Jersey City, where he ministered twenty-one years and nine months, during which time the church was enlarged and the rectory and Sunday school building erected.

#### NEW YORK.

DAVID H. GREER, D.D., Bishop.

**Notes of St. Mary's Church, Chappaqua.**

THE VESTMENTS of the Church of St. Mary the Virgin, Chappaqua, have been enriched by the addition of a new cope, which has just arrived from Germany. This cope, which was made to order, is of a Gothic pattern, such as is used in the Church of England, and the embroidery is distinctly British. The recent annual report of St. Mary's Church shows that it has 30 families, 46 communicants and 56 baptized persons. This is an increase of about 25 per cent.

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## PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.  
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Services of Lay Readers — Commemorative  
Service of Holy Apostles' Sunday School.

A NUMBER of mission stations in the diocese are and have been in charge of students from the West Philadelphia Divinity School, and in most every case the congregations and work have improved. At the mission chapel of St. Joseph, Mill Creek, in the Convocation of Chester, the Rev. H. S. Paynter, who was made a deacon in June last, has declined calls to more prosperous fields and decided to remain with the people among whom he labored as a lay-reader. The chapel is connected with the Church of the Redeemer, Bryn Mawr.

IT HAS been the custom in the Church of the Holy Apostles, Philadelphia, for years on the Sunday nearest All Saints' Day to have a commemorative service at the afternoon session of the Sunday schools, at which time a list of members of the schools having died during the year are read. This year's list numbered ten and included Mr. George C. Thomas, Superintendent of the Schools, who passed to his rest April 21st, and was followed on May 16th by the *rector emeritus*, Rev. Samuel E. Appleton, D.D. Since the organization of the school the number of deceased members has reached 341.

AT A MEETING of the Pennsylvania diocesan organization of the Girls' Friendly Society, held October 21st, at the parish house of the Church of the Holy Trinity, Philadelphia, the following officers were elected to serve for the ensuing year: President, Miss Susan D. Wilson; Vice-Presidents, Miss Margaret C. Maule, Miss Margaret McF. Lukens, Mrs. E. E. Denniston, Mrs. Llewellyn Caley; Secretary, Miss Marie W. Paul; Treasurer, Miss A. Adele Leach.

## PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.  
Sunday School Institute—Rectors Instituted  
—Loss to Calvary Parish, Pittsburgh —  
Clerical Union Meets.

THE ANNUAL meeting of the Sunday school institute of the Diocese of Pittsburgh was held in St. Peter's parish house, Pittsburgh, on October 18th. The Rev. James G. Robinson, who has been president of the institute for the past two years, has left town, and his resignation was accepted. In the election of officers the following workers were chosen: President, Mr. Harvey H. Smith, a prominent Brotherhood man, and the superintendent of St. Peter's Sunday school; vice president, the Rev. Walter F. Prince, Ph.D.; secretary, the Rev. Joseph Speers; treasurer, Mrs. H. P. Allen. A "standard of excellence" was adopted, up to which to endeavor to lead the small school as well as the large one, and to those attaining the standard a banner will be presented at the annual rally in May.

ON MONDAY evening, October 25th, the Rev. L. M. A. Haughwout was instituted into the rectorship of Christ Church, Meadville, by the Bishop. The sermon was preached by the Rev. C. M. Young of Oakmont.—ON OCTOBER 26th the Rev. L. F. Cole, Archdeacon of the diocese, acting in behalf of the Bishop, instituted into the rectorship of St. Luke's Church, Smethport, the Rev. W. E. Van Dyke, and also preached the sermon. Other clergymen taking part in the service were the Rev. Dr. Perry of Bradford; the Rev. R. S. Radcliffe of Ridgeway; and the Rev. C. E. McCoy of Pittsburgh.

CALVARY parish, Pittsburgh, has met with a great loss in the death of the senior warden, the Hon. James W. Brown, who died at Pont Mouille, Mich., on Saturday, October 23d. The funeral services were held in Cal-

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vary Church the following afternoon, the Bishop of the diocese, the Rev. Dr. McIlvaine, rector, and the Rev. D. L. Ferris officiating.

THE CLERICAL UNION held its first meeting for the season of 1909-10 on the third Monday in October, when the Rev. Dr. E. H. Ward of St. Peter's Church, Pittsburgh, read a paper on "Human Immortality."

#### SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Interesting Sunday School Institute Meeting at Cincinnati—B. S. A. Meeting.

THE CINCINNATI Sunday School Institute met recently at Grace Church, Avondale, and after listening to a pleasing and instructive address by Prof. John Hall of the University of Cincinnati on "The Moral Effect of Sunday School Training," elected the following officers: President, Rev. F. L. Flinchbaugh, rector of Calvary Church, Clifton; Vice-President, Rev. Wallace M. Gordon, rector of Grace Church, Avondale; Secretary, Miss Marguerite Dickson; Treasurer, Mr. Robert M. Burton; Executive Committee: Rev. Samuel Tyler, rector of the Church of the Advent, Walnut Hills, Dean Matthews of the Cathedral, and Mr. A. Rimanczy.

THE CINCINNATI Assembly of the Brotherhood of St. Andrew met in Christ Church parish house on October 21st. The following officers were elected: President, R. W. Williams; Vice-President, L. E. Bullock; Secretary, G. H. Stansbury; Treasurer, Hugh Merrie. The Rev. W. H. Poole was elected chaplain of the Assembly. The Rev. A. A. Pruden, Chaplain U. S. A., addressed the Assembly on the work of the army chaplain. Canon Reade made a report of his trip to the National Convention in Providence.

#### VERMONT.

A. C. A. HALL, D.D., Bishop.  
Missionary from China.

THE REV. ROBERT CHILDS WILSON, of the China mission, gave a lecture on that mission in St. Paul's Church, Burlington, on the evening of October 20th. Mrs. Wilson, his wife, addressed the women of the parish on the afternoon of the same day, when were shown some fine specimens of Chinese garments and embroidery. Mr. Wilson was formerly of Bethel, Vt., and is a graduate of the University of Vermont. Their earnest appeals for so good a cause should receive a cordial response from friends in this diocese and elsewhere.

#### WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Teacher Training Lessons—Sunday School Institute.

BISHOP HARDING will deliver a course of lectures on the Prayer Book to the teachers training school class on the first Wednesdays in the month, beginning with the first Wednesday in December, as follows:

I. Origin and Sources of the Book of Common Prayer. II. The Christian Year. The Collects. III. The Order for Daily Morning and Evening Prayer. IV. The Order for the Administration of the Holy Communion. V. The Psalter and the Reading of the rest of the Holy Scriptures. VI. The Occasional Offices. VII. The Ordinal.

On November 5th at the Bishop's house, the Bishop will have a conference of representative laymen of the diocese on diocesan matters. This conference will be like the one held last year, which was so successful.

WITH AN attendance of about 200 delegates, the thirteenth annual convention of the Sunday School institute was held at the Church of the Epiphany recently, closing with an address by the Rev. C. S. Abbott, rec-

tor of the Church of the Good Shepherd, on "Music in the Sunday school."

Previous to the Rev. Mr. Abbott's address brief talks on Sunday school work in general were given by the Rev. J. Henning Nelms, rector of the Church of the Ascension, and the Rev. George F. Dudley, pastor of St. Stephen's Church.

Bishop Harding opened the convention at 10 o'clock in the morning with a short address.

An address by the Rev. Hugh L. Burleson, secretary of the Episcopal board of missions, on "Missionary education in the Sunday school," was a leading feature of the convention. This question was also discussed in three-minute talks by the Rev. Robert Talbot of St. Paul's Church, and the Rev. F. B. Howden of St. John's. The Rev. G. Otis Mead, rector of Christ Church, Richmond, Va., closed the afternoon session with an address on "The Qualification and Preparation of the Teacher."

#### WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

#### Recent Clerical Changes.

RECENT CLERICAL changes in the diocese are as follows: The Rev. R. W. H. Mills has taken charge of Zion Church, Avon; the Rev. W. H. Butts, in addition to his duties as curate of Christ Church, Corning, holds morning services on Sundays at the Church of the Redeemer, Addison; the Rev. H. L. W. Snell has assumed charge of St. Luke's, Jamestown; the Rev. C. M. Kimball has returned to work in the diocese and is in charge of St. Bartholomew's, Buffalo, and St. Mark's, Orchard Park; the Rev. Harry Idle is now rector of Christ Church, Cuba; the Rev. F. C. Woodard, formerly rector of St. James', Rochester, has become rector of Grace Church, Scottsville, and is in charge of St. Andrew's, Caledonia.

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